The American Ecclesiastical Review

Vol. CXVII, No. 4 OCTOBER, 1947

CONTENTS

The Solemnity of Solemn Mass . *William J. Lallou* 241

The Paulist Information Center in Boston
John B. Sheerin, C.S.P. 249

Understanding Church Fire Insurance
Msgr. George D. Mulcahey 259

Spiritism Today . . . . . *John J. Driscoll* 276

The Challenge of Jehovah's Witnesses
John A. O'Brien 284

The Catholicity of the Church. Part I
Joseph Clifford Fenton 291

ANSWERS TO QUESTIONS

Formula for the Application of Mass 303

Obligatory Processions 303

Liturgical *versus* Rubrical 304

The Preface for the Feast of the Dedication 305

Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price, currency: United States, $4.00; Canada, $4.50; Foreign, $5.00. 40 cents per copy.

Entered as second class matter, November 30, 1944, at the Post Office at Washington, D. C., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of March 5, 1930, under Act of February 28, 1925.

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C.

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, Box 20A, The Catholic University of America, Washington, D. C.

Copyright 1947, by The Catholic University of America Press

Contents Continued from Previous Page

A Forgotten Sin 306

Marriage of a Minor 307

ANALECTA 308

BOOK REVIEWS

Testing the Spirit, *by Felix D. Duffey, C.S.C.* . . . 313

Canon Law, *by Archbishop Cicognani* 315

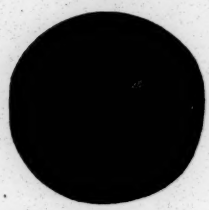
Thomas Edward Shields, *by Justine Ward* 317

St. John of the Cross, *by Father Gabriel* 319

BOOK NOTES 320

FOR YOUR CENSER

Just a match—
and

Self  Lite

Charcoal!

See your dealer

Char-Lite Mfg. Co., St. Louis, Mo.

For the Sacristy and the Sanctuary

Manual of

Forty Hours' Adoration

THIS Manual Contains LITANIAE ET PRECES: the Approved Music for "Te Deum" and "Tantum Ergo," and everything requisite for the Devotion—Ceremonies, Rubrics and Prayers.

Order copies now, so that they will be on hand when needed, as they are sure to be.

Twenty-five cents per copy.
Five copies, one dollar

The Catholic University of America Press
620 Michigan Avenue, N. E.
Washington 17, D. C.

THE SOLEMNITY OF SOLEMN MASS

The normal rite of the Eucharistic Sacrifice is the Solemn Mass, as celebrated by a priest, attended by deacon and subdeacon. The Low Mass, with its greater austerity in ceremonial, is only a condensed version of the High Mass. The solemnity of High Mass is not an evolution of the simplicity of Low Mass but rather is the latter an adaptation of the former, which was developed with the rise of private Masses and of the iteration of celebration by various priests on the same day. Nor is our Solemn Mass a simpler version of the Pontifical Mass. Most of the ritualistic confusion of the High Mass with an episcopal celebrant is the result of late additions, made to emphasize the greater dignity of the officiant. In the early Roman Rite, the normal Mass was more like our present-day Solemn Mass than either the elaborate Pontifical Mass or the simpler Low Mass.

The ritual of our chanted Mass, with deacon and subdeacon assisting the celebrant, seems to us the most dignified act of offering of the Divine Sacrifice. The Pontifical Mass of today shows a lack of proper focus since the throne has moved from its ancient position behind the altar to a place on the Gospel side of the sanctuary. The attention, therefore, is drawn from the altar to the less important seat of the bishop and too many crowd about the throne to give that symmetry which distinguishes the Solemn Mass, where celebrant and sacred ministers are stationed throughout the ceremony in positions which form groups pleasing to the eye.

The Pontifical Mass is an elaboration of the Solemn Mass. The vital ministers are still the deacon and subdeacon. The assistant priest and the deacons of honor are merely ceremonial attendants. The assistant priest has little to do with the Holy Sacrifice beyond looking after the Missal, and the deacons of honor have no concern with the Mass proper, as their functions are limited to simple attendance on the celebrant. The minor ministers are multiplied only because of the episcopal paraphernalia: mitre and crozier, book and bugia. Apart from the spectacular but unimportant complexity of the ritual due to the increased number of attendants, most of the ceremonial differences between the Pontifical Mass and the Solemn Mass are the result of celebrating the first section of the Mass at the throne. From the Offertory on, when the bishop stands at the

altar, there are comparatively few divergencies between the rites performed by an episcopal celebrant and those executed by one of merely presbyteral rank.

It is true that the Pontifical Mass preserves some archaic features of the liturgy which are absent from the ordinary Solemn Mass. As instances of these we may mention the kissing of the Gospel book as well as of the altar, after the introductory prayers, a ceremony which appears in the *Ordo romanus primus*. The episcopal greeting, "Pax vobis," before the Collects, recalls the days when the *Gloria* was restricted to bishops, this salutation being looked upon as one suited only for joyful occasions, when alone the *Gloria* itself was proper. The additional washing of the bishop's hands before he leaves the throne at the Offertory is a vestige of the old collections of the offerings of the people at this point. The bishop now prays for himself at the beginning of the Canon, *et me indigno servo tuo,* just as in mediaeval times any celebrant added here a prayer for himself (Bona, *Rer. lit.,* II, 11, 5). The blessing at the end of Mass was originally an episcopal privilege which was extended to priests by the XIth century. It was not, however, until the revision of the Missal by Clement VIII, in 1604, that the distinct forms of blessing now proper for bishops and priests were finally determined. The Pontifical Mass also preserves the original idea of reciting the Last Gospel during the return from the altar at the end of Mass.

As the Pontifical Mass is an embellished variety of the High Mass, so the Low Mass is a compendium of the latter. As Fortescue expresses it: "No ceremony of Low Mass can be understood except by reference to High Mass; at Low Mass too the ghosts of the deacon and subdeacon hover around the altar" *(The Mass,* p. 214). So, at Low Mass, the Missal is moved to the right side of the altar just before the Gospel because at Solemn Mass the deacon sings the Gospel standing on the north side of the sanctuary. Likewise, the celebrant turns a little away from the altar to read the sacred text as the deacon holds a similar position while singing the words of the Evangelist. The petition for blessing at Low Mass, "Jube Domine benedicere" is an echo of the deacon's "Jube Domne benedicere" at High Mass. The celebrant of Low Mass has to repeat the deacon's invitations to the congregation: "Ite Missa est," "Benedicamus Domino," and "Flectamus genua." Provision for the giving of the Pax, through the instrumentality of the Pax-board, is still

found in the directions regulating the celebration of Low Mass *(Ritus servandus,* X, 3), though the practice has fallen into desuetude. Some see in the rubric which requires the priest at Low Mass to turn back to the altar by the right side a reflection of the left face at High Mass made that the celebrant may not turn his back to the deacon.

The High Mass without sacred ministers *(Missa cantata)* is a compromise evolution of compartively recent times. It may be regarded as a Low Mass with music by the choir and chant by the celebrant or a simplified Solemn Mass without the attendance of deacon and subdeacon. This form of celebration also emphasizes the fact that the normal rite is the Solemn Mass. Deacon and subdeacon hover around the altar at the *Missa cantata* as ghosts with a certain degree of materialization, as the celebrant sings the Gospel and the "Ite Missa est" of the deacon, though it is preferred that the Epistle be merely read by the priest if there is no cleric to chant it (S.R.C., No. 3350). By special indult, communicated to our bishops in their quinguennial faculties, incense may be used at the *Missa cantata,* very much as at Solemn Mass. Aside from the incensations, which may be added only *per modum gratiae,* the simple High Mass may be made to approximate more nearly the ceremonial of the Solemn Mass by the employment of two ministers in sacred orders, though vested only in cassock and surplice, who flank the celebrant throughout the Mass and perform for him generally what is done by the chaplains at Low Mass celebrated by a bishop. Even when clerics in major orders are not available and there is not even a *tonsuratus,* the *Missa cantata* may be given a degree of solemnity by adding to the two servers a master of ceremonies and torch bearers and, where the privilege of using incense has been granted, also a thurifer.

Neither the elaborate rite of the Pontifical Mass nor the simplicity of the Low Mass nor the hybrid ceremonial of the *Missa cantata* represents the normal and historically evolved ritual of the Holy Sacrifice as does the Solemn Mass, sung with the assistance of deacon and subdeacon in the vestments of their order. This is the direct descendant of the service described by St. Justin Martyr in his second century account of the liturgy as celebrated in Rome. It is true that in the West the deacon has lost much of the prominence which he still retains in the East. With us, he is the chanter of the Gospel and the active assistant of the celebrant

but his rôle as leader of the faithful has declined to the few occasions on which he extends to the congregation the invitations represented by "Ite Missa est" or "Flectamus genua." In the Eastern rites, the deacon not only sings the Gospel and most actively attends the celebrant but he is constantly employed in the intonation of Litanies to which the people respond and many times gives directions to the congregation, bidding them stand up (ὀρθοί), pay attention in reverence or unite in prayer (δεηθῶμεν). So frequently is he occupied with incensation that in the ordination of a deacon among the Ruthenians, the thurible is presented to him as a significant instrument of his order.

The deacon, in the Roman Rite, is nevertheless a most important minister of the altar. Clad in his diaconal stole, the heir of the ancient *orarion,* and the princely Roman dalmatic, he plays the rôle of Laurence to the celebrant's Sixtus. He chants the Gospel as Philip preached Christ to the Samaritans. He carries the incense to swing before the priest officiating and the others associated with him in offering the sacrifice. He spreads the corporal as the deacon in mediaeval times extended the great cloth on the table of the altar. He presents to the celebrant the bread on the paten and prepares for him the chalice with wine and water. As a vestige of his ancient office of ministering the cup at Holy Communion, he offers the chalice with the priest. It is the deacon who stands besides the celebrant during the solemn moments of the Mass to assist the latter in the ceremonies which are performed over the Sacred Species. At Holy Communion, the deacon says, or better sings, the *Confiteor* in the name of those about to receive, a function similar to the deacon's office of leader of the congregation in the Eastern rites. At the end of the service, it is the duty of this chief minister to indicate that it is either time to leave or more proper to remain for further prayer, as he chants either "Ite Missa est" or "Benedicamus Domino."

The subdeacon's office is less spectacular and of minor importance. Although at present he wears the same vestments as the deacon, minus the stole, formerly his outer garment was not the dalmatic but the less distinguished tunic. His duty, as implied in his name, is to assist the deacon when the latter is occupied in immediate attendance on the celebrant. While for many centuries it has been the province of the subdeacon to sing the Epistle, originally all the lessons, primitively the Gospel included, were

sung by lectors. In the ordination to the subdeaconate, the *Pontificale* does not mention the Epistle in its admonition to the candidates and the presentation of the book of Epistles is of fourteenth century introduction, coming at the end of the ceremony as a kind of afterthought. In fact, as noted above, any *tonsuratus* may sing the Epistle at High Mass without sacred ministers. The pertinent instruments presented to the subdeacon at his ordination are the chalice and paten and the cruets and plate, indicating that his chief duty is to prepare the elements for consecration to present to the deacon who in turn gives them to the celebrant. The exercise of this office at Solemn Mass comes when the subdeacon carries the chalice and paten to the altar, enveloped in the humeral veil, at the Offertory. The subdeacon has also become the bearer of the kiss of peace to the clergy assisting *in choro* at Solemn Mass. It is to be noted that he does not receive the Pax directly from the celebrant but from the deacon. At Pontifical Mass, where the bishop himself gives the kiss of peace to all of the five ministers in sacred vestments, it is the assistant priest, not the subdeacon, who carries the Pax to those attending in the sanctuary.

The masters of ceremonies at Solemn Mass are responsible for the observance of the liturgical protocol which regulates this sacred function. The Roman usage provides two such directors, one in general charge, who is in immediate attendance on the celebrant, and a second, who is concerned with the ministers, major and minor. A third is added when necessary as a *magister in choro* to direct the actions of those present in choir. The chief minor ministers are acolytes, properly those ordained to the highest of the minor orders. They are the candle bearers at the Gospel and at the procession of entrance and at the return to the sacristy. In accordance with the etymology of their name (from ἀκολουθέω, I follow) their duties are those of assistants to deacon and subdeacon. A third acolyte, called the thurifiger, takes charge of the censer and the incense, though there is no reference to this office in the ordination of acolytes but only to their activities with reference to candles and cruets.

The celebrant of Solemn Mass occupies a position dramatic and sublime. "A priest, clad in sacred vestments, is Christ's vicegerant that he may suppliantly and humbly pray to God for himself and all the people," is true for the celebrant of any Mass but it is emphatically so for the priest who is the officiant at Solemn Mass.

There, he stands at the altar during the fore-part of the Mass in the place of the "president of the brethren" of St. Justin's *Apology* and during the eucharistic half he plays with great state the rôle of the Christus in the great drama of the renewal of Calvary in the painless and bloodless sacrifice of the altar. Protesting his unworthiness to perform his sacred, sacerdotal duties, he stands at the foot of the altar for the preliminary prayers and then, still flanked by the deacon and subdeacon, he incenses the holy table and receives himself the tribute of incensation. As the result of the reaction of the Low Mass on the High Mass, the celebrant reads the Introit and other chants belonging properly to the choir as well as the readings from Scripture assigned to the sacred ministers, but originally such was not the practice. Up to mid-mediaeval times, the officiant read only his own part, which was contained in the *Sacramentary,* and did not repeat what was assigned to the ministers or appointed to be sung by the chanters. The priest now intones the *Gloria* at every Mass in which this angelic hymn is proper, though up to the tenth or eleventh century, the *Gloria* was restricted to episcopal celebrants. Inviting the faithful to join with him in prayer as he chants the *Oremus,* the priest gives expression to the petitions of the faithful as he sings the Collects. He receives the subdeacon with a blessing after that minister has sung the Epistle and he sends the deacon with a more solemn benediction when the latter goes to chant the Gospel. At the conclusion of the selection from the Evangelist, the celebrant kisses the sacred text, as if in confirmation of what the deacon has announced. Then, as he intones the *Credo,* the celebrant bids all join with him in a profession of faith.

At the Offertory, the priest, assisted by his deacon, arranges the matter for consecration and then solemnly incenses the *oblata* and the altar, after which the deacon incenses not only the officiant but also all the attendant clergy. Having dedicated the bread and wine by the Secret prayers, as the priest raises his voice in the *Sursum corda,* he echoes a phrase which has been in the liturgy from the earliest days in which we have any recorded text of it and as he reads the words of the Canon he repeats, practically verbatim, the exact phraseology of the Mass as it has been since the days of St. Gregory the Great (590-604), who, tradition says, was the last Pontiff to revise the prayers of the Anaphora. His pause at the *Memento vivorum,* and again at the *Memento defunctorum,* re-

calls the primitive custom of reading the names on the Diptychs at these two points. Language cannot describe the critical moment, when all is hushed and everyone present adores on his knees, as the celebrant alone standing bends over to pronounce, by the authority and in the person of Jesus Christ Himself, the sacred words by which the trans-substantiation is effected and then raises the newly-consecrated Species for the worship of the faithful. At the *Pater noster,* the priest in the name of all, clergy and laity, recites the prayer which the Lord taught His followers to recite. He breaks the Sacred Host in souvenir of that elaborate rite of fraction, preparatory to the Holy Communion, which has long disappeared from the Roman Liturgy. Through the medium of the deacon, he salutes all with the embrace of fellowship, represented by the Pax. Filling still the role of the Christus at the Last Supper, the celebrant, attended by his deacon and subdeacon, distributes Holy Communion to those who are to have this active share in the sacrifice which he has just offered. He invites all the communicants to join in the prayer of thanksgiving, which is known as the Post-Communion, and invokes the divine blessing on all who have assited at the Mass after the deacon has pronounced the words of dismissal.

While, as we remarked above, much of what we have just said is as applicable to the celebrant of Low Mass as to the officiant at Solemn Mass, yet it is more emphatically true with reference to the latter. If we may with due reverence borrow a simile from the world of music, the Low Mass is more like a sonata, which is written for performance by a single musician, while the Solemn Mass resembles a concerto in which the celebrant plays the solo instrument. The High Mass, with its vested ministers, its age-old chant, its fragrant incense, and its more elaborate ceremonial, we admit, adds only external solemnity to an act which is no less sublime when performed without these ritual adjuncts. Notwithstanding this, however, the Solemn Mass must be regarded as the most dignified, impressive, and historically legitimate exemplification of the Divine Liturgy. It is to be regretted that, in this country at least, the Solemn Mass is not more frequently celebrated. Many churches restrict it to Christmas and Easter, though some of these same churches have Solemn Requiem Masses several times a week. Where the clergy are available, we should like to see it the normal parish Mass on Sundays and feast-days. If the

chant is not unduly prolonged, the length of time required for a Solemn Mass is but a few minutes longer than that occupied by the more usual *Missa cantata* and indeed not so much longer than the Low Mass that it would fit into the schedule of the busy parish's "Masses every hour on the hour."

WILLIAM J. LALLOU

The Catholic University of America,
Washington, D. C.

FIFTY YEARS AGO

In the *American Ecclesiastical Review* for October, 1897, the leading article is the first of a series on the Sisters of Charity in the United States. The anonymous author devotes this article to an account of the early years of Mother Seton and of the establishment of her community at Emmittsburg, Md. . . . Fr. H. T. Henry, writing in refutation of George Santayana (who had asserted that truly religious ideas are lacking in the works of Shakespeare) points out the religious, and even Catholic, spirit that is found in many passages of the bard's writings. . . . Concluding his exposition of the theory of crime proposed by Lombroso, Fr. W. Barry expresses the opinion that the method of reform advocated by Lombroso—to deal with the criminal first, and then with his crime as his manifestation— although it has fallen into error in some points, "may yet be the first stage in a more humane and successful handling of the waste products which are now heaped up in our cities". . . . Fr. A. Lambing, writing on "How Should We conduct our Sunday Schools?", insists that children commit the text of the catechism to memory. He favors the giving of prizes to those who excel, although he admits that this system may be the occasion of jealousy and of human ambition. He thinks that a library is of very little value to a Sunday school as an aid in the acquisition of religious knowledge. . . . A history of St. Francis' Seminary, Milwaukee, begun in 1855, is contributed by Fr. J. Selinger. . . . In the *Conferences* a discussion of the proper time for admitting children to the sacrament of Confirmation contains a translation of the letter which Pope Leo XIII sent to the Bishop of Marseilles on June 22, 1897, recommending that Confirmation be given before the reception of First Communion. . . . There is also a brief account of St. Botulph, patron of Boston in England, terminating with the observation that he could well serve as a model for the people of Boston in the United States "and for all Yankeeland." F.J.C.

THE PAULIST INFORMATION CENTER IN BOSTON

Oliver Wendell Holmes said that Boston has some good reasons "to look down upon the mob of cities." One of the reasons he cited was her habit of spelling the words of the English language correctly. And he might have said that the outward sign of a true Bostonian is the pronunciation of the words "Park Street." Thy speech betrays thee as a foreigner to Boston if you sound the "r." Harrison Rhodes once wrote: "The total elision of the R, and the amazing, broad, flat A, as in 'Park Street', give to Bostonian speech a magnificently indigenous tang; hint at juniper and spruce forests, rocky fields, pumpkins, Thanksgiving and pie."

To this street, linguistically and historically sacred, came the Paulist Fathers in June, 1945. Their arrival caused tremors that were heard and felt as far away as Concord and Lexington: it was a shot heard round the little world that surrounds Boston. For Park Street was a shrine, the Inner Sanctum of Beacon Hill and the lingering remnant of a culture that was passing into Avalon. In fact, a few years ago, there was considerable speculation about reconstructing the whole street as a national shrine.

Park Street is only ten numbers long, and is one-sided, yet there is not a street in the country that has so many historic implications. It faces Boston Common and leads into a wing of the State House. It is a holy hill and at the foot of the hill is the Old Park Street Church, (Zero Park Street). It is called "Brimstone Corner" from the fact that brimstone, for use in making gunpowder, was stored here during the war of 1812. The title has a double meaning: the sermons preached in the church have frequently been sulphurous, red-hot harangues on Hell, or the big, bad Pope of Rome. When the Tremont Street subway being excavated fifty years ago, it was feared that the foundations of the Church might be weakened. The minister in his sermon, complaining especially about manual labor on Sunday, said the subway was an "infernal hole." "And who is the boss in charge of this work?" he demanded. "It is the Devil!" The architecture of the Church is exquisite. Henry James, the novelist, called it "Perfectly felicitous.'

The Rev. J. Edgar Park in a sermon at the Old South Church said that the spire of the Park Street Church is "almost the last

hold that the ancient town of Boston has upon the cosmopolitan city" and he referred to the Church as "one of the most historic and beautiful spots, not only in this country, but in the whole world". And that is very true—historic and beautiful. But the present minister, the Rev. Mr. Ockenga, has unfortunately held on to the worst feature of eighteenth century Boston culture: a virulent anti-Catholicism.

"America" was sung for the first time in public at the Park Street Church in 1832. But Mr. Ockenga sings a different song. In an address to the National Association of Evangelicals in Chicago in 1945, he was quoted by the *Boston Traveler* as calling the assignment of American diplomats to the Vatican "a sinister portent in America, the activity of an alien political philosophy in American affairs, which is a greater menace than Communism itself." The Rev. Francis J. Connell, C.SS.R., at a retreat for public officials in Roxbury, disproved his charges without mentioning him by name, but did not silence him.

I have discussed the Old Park Street Church at some length because it will furnish a concept of one of the cross-currents of opinion that have been playing against our work here. On the whole, however, I would say that Mr. Ockenga is not at all typical of the non-Catholic mind of Boston. There is bigotry, black and bitter in places, but the religious vice of Boston seems to be a growing indifference to organized religion. There is respect for the Church as a force for conservatism, and a wondering admiration for Catholic devotion and Church loyalty. But the wonder is whether *all that is necessary*. Unitarianism is broad and smooth and has no hard corners and yet even that seems to be losing favor in Boston. Why bother with any church at all? Just listen to the Sunday sermons on the radio, and be kind to the neighbor! That attitude is a greater obstacle than bigotry.

It was in answer to the gracious invitation of Archbishop Cushing that the Paulists opened up the Center on Park Street. We purchased Nos. 4, 5 and 6 Park Street, intending eventually to build a combination church and Information Center for the instruction of non-Catholics. Problems of cost and shortage of materials have forced us to postpone the permanent project for some time. But in June of 1945 we inaugurated a temporary Information Center at No. 5 Park Street.

The rear windows of the Center open upon the Old Granary

Burying Ground, where lie many venerable New England dead: Paul Revere, Peter Faneuil, John Hancock, Samuel Adams, 266 soldiers of the Revolutionary Army, and seventeen members of the Boston Tea-Party. I like to think that our Founder, Isaac Hecker, strolled through this cemetery a hundred years ago while yet a non-Catholic, perhaps with Emerson or Orestes Brownson. Never did he think that he would found a religious order that would establish a house on the edge of the cemetery. The front windows of the Center look out upon the Boston Common and its Boston-conscious pigeons.

The *Boston Herald* said that the Paulist project on Park Street is a witness of profound sociological changes. In a sense, very true! The religion that was once deemed the creed of the poor Irish and Italians has come into its own. There was nothing of a Catholic flavor about the street in earlier times. Two Park Street was the cradle of Christian Science in America: here in 1883 at Hawthorne Hall was held the first public meeting of the cult. Daniel Webster was a visitor at No. 3: No. 4 was for long years the headquarters of Houghton, Mifflin Company and of the *Atlantic Monthly*: No. 5 was the home of Josiah Quincy, long-time President of Harvard and Mayor of Boston. The Mayflower Club for Women was housed in No. 6. No. 7, now the site of the aristocratic Union Club, was once the home of Henry Gardner, successful candidate of the Know-Nothing Party. When General Lafayette was in Boston, he lived at No. 9 Park Street, and he rode down the street in "coach and four" preceded by a large group of Freemasons in procession to Charlestown in 1825 for the laying of the Bunker Hill Monument cornerstone. Certainly there was nothing Catholic about the old street. I venture to say that the crucifix over the mantlepiece in the Information Center is the first crucifix to hang on Park Street.

The Information Center is designed to meet the needs and answer the questions of non-Catholics who are looking for correct information but who are afraid to approach a rectory. "Convert Instruction Center" would really be the proper title for the Center, but it would probably frighten the timorous. Perhaps someday a desirable name will be devised but *Catholic Information Center* is far from satisfactory: it attracts to the Center a multitude of Catholics who ask questions that have nothing to do with convert instruction; viz., Catholic boarding homes,

addresses of clergy, hours of Masses and novenas, marriage problems. The best we can say of the title *Catholic Information Center* is that it is the least unsatisfactory of all the names that have been suggested.

The non-Catholic who is searching for the right answers feels at home in the Center. Oftentimes, the prospective convert is unpleasantly overawed by the heavy, ecclesiastical atmosphere of a rectory: some are afraid that a relative or friend will see them ringing the priest's doorbell. Strangely, we have had a number of cases of non-Catholics who had been attending Mass for years but were hesitant about taking instructions in their own parish for fear that their Catholic friends would discover that they had been non-Catholics all along. For many reasons therefore, an inquirer will feel more at home in the informal atmosphere of a reading-room than in the frequently mortuary precincts of a parish rectory.

In our Center we have two large rooms and two small offices. The first room you enter from the street is the reading room. Here we have a small library of some eight-hundred volumes, mainly dealing with doctrinal subjects rather than the devotional works that would interest the born Catholic. From our experience I would say that a large library is desirable but not essential: only the occasional convert does very much reading even in literary Boston. Lack of time is perhaps the chief reason. Nevertheless it is advisable to have a well-stocked library of the best books for those who can and do read: you will find that they will prove to be the most influential converts. It is wise to have at hand a list of recommended books for particular fields. Naturally, there is a wide variety of reading tastes even among inquirers: one man will prefer philosophical works, another biography, still another a simple presentation of Catholic teaching.

Many Catholics will want to borrow books from the library, and we have been extending the privilege to all, Catholics and non-Catholics. But we plan to terminate this arrangement very soon because it has proved quite unhappy. Numerous books have not been returned, and our begging letters have been unanswered or returned with the postal notation "not at this address." The obvious solution would be a fee for the rental of the books, but that would necessitate the hiring of a clerk to take care of the rental charges. We plan, at present, to restrict the borrowing

privileges to converts already instructed or under instruction.

We have also several racks of pamphlets dealing with doctrinal subjects. To keep a stock of devotional pamphlets would be to hinder your work. It would subject you to a steady stream of pious Catholic customers. Pamphlets are an invaluable aid in convert work: in fact, they are absolutely indispensable. They are brief, readable, authoritative, and above all "carryable." So many of the prospective converts hesitate to carry a book about with them because it is too conspicuous, but a pamphlet can be tucked into a handbag or a coat-pocket. Catholics frequently ask for doctrinal pamphlets to give to non-Catholic friends. The bills for pamphlets constitute a very large item in our expense account. The building is tax-exempt; we cannot sell the pamphlets else we would violate the conditions under which the exemption is granted. We have to be careful on this point; several Protestant bookstores in the vicinity have been unsuccessful in their efforts to obtain exemption, and we would no doubt lose our privilege if we charged for the pamphlets.

The pamphlet bills are so large because some persons take ten or a dozen pamphlets at a time. And others ask for paper-bound apologetical books which cost twenty-five or fifty cents apiece. I suppose we have distributed more copies of Hurley's *I Believe* than of any other book: Conway's *Question Box* is also in demand. Dean Muelder of the Boston University Theological School is giving a course at present on the Social Teachings of the Catholic Church. We distributed gratis at least fifty copies of *The Five Great Encyclicals* to students for the ministry attending this course: this book retails for fifty cents. Such items as these build up to an amazing total.

In the inner room of the Center we conduct our instruction courses. We hold one course on Mondays and Wednesdays from 5:45 to 6:45 p.m.: the other on Tuesdays and Fridays from 7:30 to 8:30 p.m. The 5:45 class is convenient for those who wish to stay downtown after work in order to do shopping; the big stores are open on these nights in Boston. The 7:30 class is, however, more popular. Usually we have between fifteen and twenty-five persons in attendance at these courses; some of them are Catholics refreshing their memory on points of doctrine. Anyone may ask questions at any time during the class. The courses run concurrently so that a convert who misses the 5:45 lecture on Monday

may hear a lecture on the same material on Tuesday at 7:30. These courses consist of twenty-three lectures, lasting about three months in all. That does not mean that every inquirer is received after three months of instruction. The period of waiting depends on many factors. Most important is the question of the environment that surrounds him. An intellectual convert, for instance, who must needs live in an un-Catholic atmosphere can afford to absorb a generous measure of Catholic spirit and attitude before baptism. He will have a hundred forces tugging at him to return to his former way of life, and he needs a firm foundation. On the other hand, a marriage convert usually has the strongest factor in his life striving to keep him faithful. We have held off some converts for a year, but one who was already a Catholic at heart and a regular attendant at Mass for some years we received after a month's instruction.

On the whole, group instruction is not as effective as personal instruction. It is true that in the final oral examination which we give at the end of each course, we are pleased with the results; the examinees seem to do as well in these tests as do those who are instructed privately. But perhaps they have "crammed" for the final session. At any rate we try to counteract the impersonal character of the courses by occasional private appointments with the prospective converts. In many cases it is necessary because of the fact that the person has missed a lecture. It is much better to make it up immediately than to wait for the end of the course. In these private meetings, we can discover the general background and the particular difficulties of the convert. When each course ends, the next begins almost immediately. We have, therefore, three double sets of course each year and one during the summer.

The majority of inquirers cannot adapt their schedules to the course hours. As a result, the majority of our converts are instructed privately during the day or late evening. We open the center at 10 a.m. and close it officially at 7 p.m. but actually whenever the last private appointment is finished. That means long hours of constant work. At the end of a day in which you have had nine or ten private instructions, you are apt to be slightly incoherent in discussing the difference between the Virtues and the Gifts of the Holy Spirit.

The long hours require a certain type of personality for successful information center work. A scholar with a profound

intellect, a preacher capable of sudden inspirational fires of emotion—these are not the men that are needed in the work. Patience is the chief requisite, a long-suffering, plodding, persistent effort to teach the same doctrine day after day, hour after hour.

The afternoon siesta and long, conversational meals are out for a priest working in an Information Center unless he has nothing to do. The siesta is easily dispensed with, but dashing out to a cafeteria for a quick lunch some time between two and four p.m. is not digestively or dietetically commendable.

Very few non-Catholics drop into the Center by spontaneous impulse. When a person becomes interested in the Church, he usually consults a Catholic friend on ways and means of securing information or instruction. The Catholic then directs him, or comes with him to the Center. It is of paramount importance, therefore, to let Catholics know of the existence of the Center. So far we have not found that advertisements in daily secular papers bring much response. Advertisements in the *Pilot*, the diocesan weekly, have, on the other hand, been very fruitful.

I feel certain that the most powerful agency for publicizing our work has been the personal interest of Archbishop Cushing. He has spoken about it on innumerable occasions, especially in his addresses to Catholic organizations. He has commended our Center in the clergy conferences and enlisted the co-operation of his diocesan clergy. At a tea held at the Center last January, he requested the heads of Catholic women's organizations to invite Fr. Diskin or myself to address the organizations on the work of the Information Center. His Excellency's personal interest has focussed more attention on No. 5 Park Street than front-page advertisements could ever attract.

We have, moreover, sent letters to the pastors of urban churches asking them to announce the beginning of each new course, and the great majority of them have graciously given us this publicity in the Sunday announcements. We have also delivered talks about the Center to numerous men's organizations, asking the members to spread the word about the existence of the Center.

Window displays on religious subjects are another device for attracting converts to the Center. They are somewhat helpful, but I doubt whether they are very important, at least in Boston.

Some Britisher who saw the Great White Way for the first time said that it was "frightfully conspicuous." Perhaps that's the attitude of Bostonians, although the department store windows are showy enough. At any rate, I have yet to meet a convert whose interest was first aroused by window dressing. I have no doubt, however, that appropriate window explanations of Catholic teachings help in some measure to remove misconceptions and break down prejudice in the passersby. Maybe we could attract a large number of inquirers by cryptic words or puzzling signs. One week we exhibited copies of economic and social encyclicals in the window, and accompanied them with the legend: "Unless the Lord build the house, they labor in vain that build it." Several baffled pedestrians asked us to decode the strange words. When we explained to one university student that it was a reference to building the economic structure, he still thought the words didn't make sense.

Volunteer receptionists take their turn at the desk in the reading room. These competent women come from points as far distant as Westboro and Plymouth, and are very generous with their time. It is unwise to give an immediate welcome to any person who volunteers such service. Much better to wait and find out those who are really capable, and above all, tactful. Our book of instructions for the guidance of the receptionists advises them that they are not to make the initiative in talking to visitors. They are not salesmen or store-clerks. Ability to typewrite, knowledge of Church doctrines, a talent for putting people at their ease: these are desirable. But walkie-talkies are very undesirable.

The receptionists can take care of ordinary routine questions about hours of Masses at the nearest church, hours of instruction courses, addresses of Catholic bookstores, etc. Theological questions are, of course, referred to one of the priests. These questions are usually the standard questions that you can find in Conway's *Qeustion Box*, but occasionally they are whimsical or fantastic.

We have had questions about eating tripe on Friday, the care of cats, baptizing with tea, and the *inflammability* of the Pope. One Anglican divinity student asked if it were true that a priest must immediately terminate Mass when he discerns a Protestant in the congregation. Historical problems are not solved with a few

chosen words, especially those involved in the Isidorean Decretals, which troubled one of our visitors. Advice as to the nature of information to be divulged to psychiatrists is also difficult.

In the course of a month we contrive to see a goodly number of eccentric people. One day, there were present in the Center, all at the same time, an ex-nun, a reformed drunkard who had come to sound the praises of A.A., an Esperanto teacher who was trying to interest us in the study, and a Mahometan who came to prove that Christianity was borrowed from Mahomet. Most remarkable of all our visitors was a man in his late thirties who told me of a fierce battle of angels being waged in the snow at Laconia, New Hampshire.

We have entertained Rosicrucians and apostles of Vedanta, countless ministers of the gospel; actresses and alcoholics, ballet dancers and authors, poets and politicians. We have listened patiently to a Swedenborgian who wanted us to preach universal celibacy. We have held our equanimity when a woman told us seriously that Hitler and Eva Braun were hiding in her summer-home, and have maintained our composure when a dear old lady told us that she was crossing the Paulists out of her will because the Irish had persecuted her. All in all, the work at an Information Center is not exactly dull.

One day I met a gentleman from the aristocratic old Union Club next door to us. I was walking through the Common when he accosted me and said that he was on his way to attend a non-Catholic mission at which the sermon topic would be: "Does Man Need Religion?" "He certainly does" said my non-Catholic friend, "but when he goes looking for it, all he gets is Theology!" That may sound ludicrous, but many an intelligent Bostonian abominates clean-cut definitions in religious matters, or any terms that have a technical sound. For that reason, we have to introduce the prospective converts to Catholicism by way of popular language. And strangely, they are usually the very persons who wish to study every other subject in a scientific manner.

The technique of persuading non-Catholics is summed up in one word: *courtesy*. They respect a gentleman but not a pugilist. The first time we meet a non-Catholic, we try to be genial, to talk to him about his home town, his business and friends. We ask him to express his opinion on current events, perhaps, and we

show respect for his intelligence. During the lectures, we never blame the modern Protestants for the sins of the Reformers. In general, we try to persuade rather than to dominate.

The results so far are modest but encouraging. We received one hundred and fifteen converts between November of 1945 and November of 1946. A very large proportion of them have been members of the Episcopal Church. We hope that this is a portent of a sweeping trend among Anglicans around Boston towards the true Church. We like to think that present results are a prophecy of good success in the future. The rest is the hands of God.

JOHN B. SHEERIN, C.S.P.

Paulist Information Center,
Boston, Mass.

THE PRIEST'S DEVOTION TO THE EUCHARIST

Does it seem to you that nothing can lift you above the level of everyday monotony? Do you remain cold and distracted, unable to give your thoughts the direction of prayer? Then, more than ever, come humbly into the presence of the divine Master. Go to Him to place yourselves on guard against that lukewarmness of spirit towards which the monotony of daily affairs in the minsistry might lead you. Beg of Him that you may never merit the reproach and the threat He once addressed, through St. John, to the Bishop of Laodicea: "But because thou art lukewarm and neither cold nor hot, I will begin to vomit thee out of my mouth." He knows our weakness, *figmentum nostrum.* He knows the extent of our imperfection, "for he knew what was in man." He does not ask us to feel the consolation of His presence. What He does ask of us is that we should direct all the energies of our lives in the light of divine faith. He commands us to have recourse to Him continually in the Eucharist. When He shall have drawn you to His feet and kept you in His presence by the voice of faith alone, then, in the dryness and the confusion of your weakness, you will be dear to His heart. For then you will seek, not yourselves, but Him. He will sustain you.

—Archbishop Yelle, in *Mes Ordinations* (Montreal: Grand Seminary, 1938), pp. 285 f.

UNDERSTANDING CHURCH FIRE INSURANCE

In these United States insurance against loss by fire, windstorm and other disasters is generally accepted as an ordinary form of protection for real and personal property. The whole idea of insurance does, of course, assume somewhat the aspect of a gamble, but there is scant sympathy and indeed severe condemnation for the owner or administrator who takes the chance that his property will not burn—and loses.

In church administration, to which this article on insurance is limited, the obligation to safeguard property held for the faithful and dedicated to the works of religion assumes a sacred character. While insurance as such is not mentioned in the general law of the Church, it is certainly one of the administrative duties of the pastor to see to it that the physical possessions of the Church are safeguarded from loss by fire and other fortuitous causes. Most synodal statutes require adequate insurance protection, and the premium paid for such protection is looked upon as an ordinary expense of parish administration. It may be said, then, that ordinarily some insurance protection is provided for every Catholic church property in the country.

Conceding the foregoing point, I submit that deplorable conditions prevail with regard to the *adequacy* of insurance protection on Catholic church property and the *business methods* with which it is obtained and written. Indeed, many of our pastoral administrators freely admit that they are ignorant of the very elements of fire insurance. The sad result is that properties are, at times, insured in excessive amounts which can never be collected in case of loss, while, on the other hand, valuable properties which are monuments to the sacrifices of generations of the faithful could be destroyed in a few hours with no hope of obtaining, through adequate insurance, the financial means to replace them. The press report, "the building was partially covered by insurance," is only too often made of our Catholic church property. Wherever such report appears, it is a damning indictment of someone's administratorship.

This sad condition is not confined to ecclesiastical circles. It is general throughout the nation. It obtains because of a radical defect in the situation where two parties enter into an insurance contract.

The insurance company, as one of the two parties to the contract, knows very well what *its* obligations are under the contract. But the "insured," as the other party to the contract, ordinarily has inadequate understanding of the serious and highly complicated obligations which he must fulfill before he can expect to collect the insurance in case of a serious loss.

THE FAILURE OF THE LOCAL AGENT

The explanation of this lamentable situation is fairly simple. The billion dollar fire insurance industry with its super-organization, highly technical research departments and statistical studies, breaks down in practical terms at the point of contact with the public. Your insurance is, as often as not, sold to you by *local* men, who know as little about fire insurance as you do. The *local agent* is at once the pampered pet of the companies (for he brings in the premiums) and their despair (because he is, on the whole, quite ignorant of the product he sells). He it is who so often tells the pastor that the eighty per cent clause means that "you will get eighty per cent of the loss"; who spreads the bland assurance, "don't worry, Father, my company has never failed to pay a loss," forgetting to add the all-important qualification, *"according to the terms of the policy-contract";* who airily tells the pastor, after some mysterious but consistently inaccurate computations called "cubic footage," "carry $50,000 on the church, Father and you'll be safe."

The agent is a sad figure, of course, on the day of the loss, when the often-bungling sales department of the Companies is brushed aside by the alert, aggressive, well-trained, and highly technical representatives of the loss department, who step in to see that the company pays you no more than it owes you, *"according to the terms of the policy contract."* Those pastors who have ever been involved in the settlement of a large loss will understand what I mean.

But are there not, then, some good agents? Certainly there are, scattered here and there in every diocese, trying to do a good job, handicapped by their confreres. With rare common sense, certain agents refuse to write insurance on a risk where a bad loss situation may develop. Other agents have bitter recollections of being misunderstood and dropped by pastors when they tried to make clear

to him the deplorable condition of his insurance. And I am not alluding solely to the barbers, undertakers, life insurance agents, furniture dealers, and real estate salesmen who take on insurance as a side line to pick up a little extra income and who cannot be expected to know anything specific about their avocation. After all, these men don't even write your policy; it is prepared in a central office and their job is merely to sign it and deliver it to you. For this slight service, by the way, they collect an average of twenty per cent of the premium paid. Many an agent, with a modernistic front office and squads of typists, seems to consider that his only obligation to his risk is to train an office girl to prepare an *exact* copy of the previous policy thirty days before the date of expiration (never mind checking the rate or inspecting the property to see whether any improvements have been made, or whether any building has been torn down or burned down), collect the premium and his commission (up to thirty per cent and more of the premium) and insert a two-inch "ad" in the program of the annual parish entertainment.

The blame for allowing this condition to continue and grow must be placed directly on the doorstep of the companies, who do not appear to have the courage to set real standards for agents and see that they are kept for the protection of their own good name as well as of the property of the insured. I once heard an indignant Bishop tell this in unminced words to certain high officials of fire insurance companies some years ago. "All you men seem to know is that you are making plenty of money," he said, "and you don't want to disturb a good thing." The conventional denial was very half-hearted.

THE FIRE INSURANCE POLICY—A CONTRACT

However irritated we may become at this state of affairs, the simple fact remains that, as has been indicated above, the main failure of the sales department of the insurance companies has been that it has not taken care to make clear to the public the obligations assumed by the insured when he pays his premium and accepts his policy. Indeed, the companies could well say that their only obligation, in return for the premium paid, is to enter into a contract with us (i.e. give us a policy) and fulfill their part of the contract when occasion arises. After all, no one should be so foolish

as to enter into a contract without understanding the terms of the contract. They could say this, except for the fact that their agents, who are supposed to serve the insured as well as the company, are so largely ignorant of our obligations and cannot answer our simple questions or give us proper advice.

As a positive approach to the understanding of fire insurance, it is, then, fundamental to realize that the policy is a contract. The fire insurance "premium," far from being, as is commonly supposed, a price paid for a certain amount of guaranteed protection, is in actual fact the cash consideration for which the insurance company binds itself, if a fire occurs, to fulfill a specific contract (the policy). Here is the answer to the pastors, and they are legion, who say, "the company took our money; it will have to reimburse us." Certainly it will have to reimburse you—"according to the terms of the policy-contract" which you accepted when you paid your premium.

The *conditions* of this contract are of essential importance. They are set forth in minute detail in fine print on the inside of every policy. Even a casual study of these conditions will reveal that the fire insurance policy is a very one-sided contract, to put it mildly. It fairly screams (if fine print can be said to scream) the warning, *caveat emptor.*

On the face of most policies appears this injunction—"Read Your Policy." It's a good idea, of course, and it's quite a face-saver for the companies when the loss occurs. Loss adjusters have a way of pointing this out with what approaches unholy glee to the bewilderment and embarrassment of pastors who, with the church or rectory burned to the ground confidently produce their policies (if they haven't burned with the building) and say "Pay Me." Any valiant and zealous pastor who tries to read one of his policies probably gives up after plodding through, with the aid of a reading glass, some paragraphs of uninteresting and technical conditions. It's a shame that his agent or someone doesn't tell him before he gives up that he really doesn't need to read *all* of the policy. For, practically, there are only three relatively brief contractual provisions that the pastor needs to concern himself about. Even when he reads these they seem rather harmless. But as often as I read them, they remind me of the big bad wolf baring his teeth at Little Red Riding Hood. The rest of the printed

conditions have little bearing on church property, especially if the proper clauses are included on the form attached to the policy.

Let us open one of the standard insurance policies and point out these three provisions of vital importance.

I. THE GENERAL TERMS OF THE POLICY-CONTRACT

The first important provision appears on the face of the policy, where we read that the Blank Insurance Company..... "in consideration of the Provisions and Stipulations Herein or Added Hereto and of.....Dollars Premium for a term of.....to an amount not exceeding..... Dollars does insure.....and legal representatives *to the extent of the actual cash value of the property at the time of the loss. . . .*" The italics are ours and point out the important words to be noted. They are the first "teeth" in the contract, even though all they say, in effect, is that the Company in any event will never pay you more than your building is actually worth *on the day of the fire*. This, of course, is common sense. The company is not going to make it profitable for anyone to have a fire. Nevertheless, the first burden is placed on the insured. Before he can collect his money in case his building burns to the ground, he must show that the building *on the day of the fire* (not when it was built or last appraised) was worth at least as much as the total amount of insurance carried on it. In this statement are contained two simple facts that are fundamental in fire insurance: (1) insurance must be related to the value of the building, and therefore (2) you cannot properly insure your building until you know its actual value.

"But why did they take my money?" wails the pastor who for years has been paying for $100,000 insurance on his school and now, as he surveys the ruins, finds that its insurable value is only $50,000 and that that is all he can collect. You must realize, dear Father, that the entire burden of carrying the proper amount of insurance on your building rests with you, the insured. The Company will sell you as much insurance as you want to pay for. In fact, if you are buying from several agents, as you usually are, the companies have no way of knowing the total amount of your insurance. Indeed, the Company has no concern about the amount of insurance you carry until a fire occurs. Then and only then it

becomes practically interested and requires you, by this first provision in the policy-contract, to prove that your insurance does not exceed "the extent of the actual cash value of the property at the time of the loss."

II. "REQUIREMENTS IN CASE LOSS OCCURS"

If you think it is easy to prove this, even though you eventually may be able to show that you have the proper amount of insurance, turn to the first inside page of your policy. Here are found 165 numbered lines of contractual provisions in fine print. These provisions are numbered for the purpose of ready reference and of exact citation in legal briefs. None of this is "required reading" except one paragraph (lines 90 to 122) buried in the depths of these conditions. This vital paragraph bears the heading "Requirements in Case Loss Occurs." Very few of us have ever read it and fewer still have had any adequate idea of its real import after they did read it. It is badly worded for popular reading, but you may be sure that insurance company lawyers have pored over it and revised and reworded it until is says exactly what they intend it to say. Let me quote certain portions from these Requirements, italicizing the particularly burdensome provisions that are almost lost in the ample verbiage.

"*The insured* shall give immediate written notice to this Company of any loss, protect the property from further damage, forthwith separate the damaged and undamaged personal property, put it in the best possible order, *furnish a complete inventory of the destroyed, damaged and undamaged property, showing in detail quantities, costs, actual cash value and amount of loss claimed;* and within sixty days after the loss, unless such time is extended in writing by this Company, *the insured* shall render to this Company a proof of loss, signed and sworn to by the insured, stating the knowledge and belief of the insured as to the following: the time and origin of the loss, the interest of the insured and of all others in the property, *the actual cash value of each item thereof and the amount of loss thereto . . .*"

These are words to be pondered. Yet it is probable that no one really understands their practical implication until an alert loss adjuster, working on a serious loss, holds him to the letter of their meaning. Here is how one such adjuster summed up, with delicate

irony, the situation he encountered when he interviewed a pastor whose school had just burned to the ground (quoting directly from a letter in Chancery files):

"Father ———— [the pastor] was interviewed. He was of the opinion that, since the building and contents were destroyed, the purpose of my visit was to pay the claim immediately. He was informed that it would be necessary to secure a *detailed* contractor's estimate showing cost to rebuild with materials of like kind and quality, less a reasonable reduction for depreciation, and on the contents compile a *detailed* inventory showing the quantity, cost and approximate age of the destroyed and damaged items." Or, as the same adjuster put it in fewer words, but just as completely, "Father, we will pay you what you can show us on paper, no more and no less." The building in question happened to be thirty-five years old. Three months later, with the aid of the original plans (which fortunately had been saved by the family of the architect) and after exhaustive search of parish and Chancery files for records of alterations, improvements, and additions to the building, the values were proved satisfactorily and the insurance was collected in full. The outcome is not always so happy.

This second contractual provision adds real "teeth" to the contract. To insure your building properly, you must not only know its value but you must be prepared to *prove* that value *in detail* at any time (for fires, like death, know not the day nor the hour). The words "in detail" are to be taken literally.

III. THE "EIGHTY PER CENT CLAUSE"

But these obligations, serious as they are, pale into insignificance when we consider the famous "eighty per cent co-insurance clause." Almost every priest is quite certain that he understands this clause. But try this simple test. Study the clause and learn what it really means. Then raise the question at the next gathering of priests you attend and listen to the amazing pronouncements, handed down with all self-assurance of an expert. There will be almost as many versions as there are priests present. If any one version predominates, it will probably be the one previously mentioned: "The eighty per cent clause means that I will get eighty per cent of any loss."

Let us read, perhaps for the first time, the actual wording of the

clause. It appears, if at all, in the separate form which is attached to the standard policy. This form is the instrument which applies the policy to your particular property.

Co-Insurance Clause: In consideration of the reduced rate and (or) form under which this policy is written, it is expressly stipulated and made a part of this contract that in the event of loss this company shall be liable for no greater proportion thereof than the amount hereby insured bears to 80% of the actual cash value of the property described herein at the time when such loss shall happen.

Confused? Read it again. Don't feel too badly if you are still wondering just what it means. It wasn't written primarily to be intelligible to the average person but to be upheld in a court of law, if need be. It succeeds in confusing about ninety per cent of the insured and at least fifty per cent of the agents who sell us insurance. For this reason alone it should be outlawed or at least the companies should be required to simplify and clarify it. It is their obligation to put a simple and understandable contract on the market. They have no more right to sell such a universally misunderstood and obscure product than I have to sell a loaded gun to a child. Yet if we are to protect our churches and halls and schools at what approaches a reasonable rate, we must insure under this clause.

What does it mean? Well, the clause might be fittingly introduced as follows: *Co-Insurance Clause. Warning! When you insure under this clause, you enter into a contract with the company to carry an amount of insurance equal to eighty per cent of the insurable value of your building (or contents)* on the day of the fire. *In case a fire occurs you will be paid only in proportion as you have fulfilled this contract.*

Are you still confused? Then let us try figures. There has just been a fire in your school building. We will assume that the total insurable value of the school is $100,000. (In actual loss settlements nothing will be assumed. The value of the building will be determined by competent appraisers.) But we assume that $100,000 is the "actual cash value" of the school on the day of the fire. It follows now that you must have had at least $80,000 insurance on the school. You agreed to this before-hand (whether you knew it or not) when you accepted a policy with the eighty per cent clause attached.

But after the fire you gather your policies together, total them, and find that you have carried only $50,000 insurance on the school. You have failed to fulfill your obligation to carry $80,000. In fact, you have only 5/8 of the required coverage. You will collect only 5/8 of any loss, large or small (except in case of a total loss, when the co-insurance clause has no effect.)

Now apply this percentage to the amount of your loss. Suppose the loss is $16,000. You will collect 5/8 of $16,000 or $10,000 (even though you have $50,000 coverage)! You are co-insurer (euphemistic term) for the balance, $6,000.

And the real joker in the clause is the phrase by which you agree that the Company shall be liable for no greater proportion of any loss than your insurance bears to eighty per cent of the actual cash value of your property *"at the time when such loss shall happen."* To escape becoming a "co-insurer" you must *at all times* be certain that your insurance equals at least eighty per cent of the actual value of your building.

The presently advanced values of materials and labor afford an apt illustration of how dangerous is your obligation in this regard. Suppose you built a $100,000 school in 1938 and covered it adequately with $80,000 insurance under the co-insurance clause. Construction cost index figures indicate that, on a nation-wide basis, labor and building material costs have increased at least sixty per cent since 1938, and they are continuing to increase daily. The actual replacement value of your building is now $160,000. Deducting, say, ten per cent for depreciation, we arrive at a figure of about $145,000 as the "actual cash value" of your building today. Your contract, then, is to carry eighty per cent of $145,000 or $116,000. Unless you have increased your insurance accordingly, you are now fulfilling only about 2/3 of your contract and you will collect only 2/3 of any loss, large or small.

Again let it be understood that the fire insurance company has no responsibility as to whether or not you are at any given time fulfilling your obligations under the eighty per cent clause, *until a fire occurs*. Then, and only then, it becomes very practically interested.

But why insure under the eighty per cent clause at all, if it is so precarious? The answer is that the alternative, flat rate insurance, is too costly. Don't ask why this is so. The rating bureaus, creatures of the insurance companies, determine this. The eighty

per cent clause is a device which, they assert, equalizes rates by forcing you, economically speaking, to carry high amounts of insurance. Here's how it works. I have before me the schedule supporting the specific rate on one of our schools. The rate is summed up as follows:

	Building	*Contents*
Annual Rates per $100 insurance, with		
80% Reduced Rate Co-insurance Clause	13c	19c
For absence of 80% Clause, add to		
(a) rate for brick buildings	30c	30c
(b) rate for frame buildings	20c	20c

This particular school is of brick construction, so that the flat rate is forty-three cents per $100 insurance as contrasted with the eighty per cent rate of thirteen cents. Translated into terms of money:

$100,000 insurance at 43 cents costs you $430 per year
$100,000 insurance at 13 cents costs you $130 per year

Obviously it is to your advantage to insure under the eighty per cent clause—*if you are prepared to prove that you are fulfilling your part of the contract in case of loss.* (Note that the better the construction of the building, the higher is the penalty for not insuring under the eighty per cent clause. The reason for this lies in the fact that with buildings of a superior type construction the insurer might be inclined to take a chance and buy only a small amount at the flat rate.)

It is not within the scope of this article to discuss the reason for the existence of the eighty per cent clause. It is merely treated as a fact which must be faced. You dare not take advantage of this reduced rate without taking the proper precautions to protect yourself.

THE ANSWER: A DETAILED APPRAISAL

Consider that insurance in our parishes is very often a traditional matter. Certain policies come due now and then and a bill must be paid. But heaven knows when, if ever, anyone stopped short and asked himself—what is the actual insurable value of this or that building? Just what is the total value of all the contents of my church or school? What relation does my insurance have to this value? Then go back and read the three contractual provisions of importance which have been emphasized in this article. Espe-

cially read the eighty per cent clause, under which, most likely, the insurance on your church, school, and hall are written. With a full understanding of the situation, you will likely be somewhat disturbed.

The basic consideration in respect of your insurance obligations is that you cannot insure your buildings and contents unless you know and can prove their value; and you cannot know and prove their value without a detailed appraisal revised from time to time, especially when there have been notable additions or improvements in the parish property or when there have been great fluctuations in building costs. Such an appraisal serves an added purpose in fulfilling the strict requirements of canon 1522 regarding the inventory of parish property. The fee paid for this appraisal, like the premium for the policy, is part of your ordinary insurance costs. If that is not clear by this time, then the whole force of this article is nil. Certainly it must be as evident as the multiplication table that you cannot contract to carry at all times insurance up to eighty per cent of the value of a property if you don't know what that property is worth. What is eighty per cent of an unknown quantity? Whether the diocesan office supervises the insurance or not, the pastor, as the administrator of the parish, has the primary obligation in these insurance matters. If he is neglectful or careless or unheeding, there may come to him, as has come to others, the censure of superiors, the ridicule of confreres and the reproaches of the people whose sacred property he did not safeguard and upon whom he has placed the terrible burden of replacement.

THE DIOCESAN OFFICE AND FIRE INSURANCE

More and more dioceses are becoming interested in insurance on a diocesan-wide basis and this is a most hopeful sign. For, it is evident that the pastor needs help. Any diocesan administrator who, with a knowledge of insurance and with the aid of competent appraisers and insurance experts, has made a complete study of the diocese can tell hair-raising stories of what was found.

The diocesan authority can stipulate that regulation and supervision which are clearly within its province and can also supply service features for the assistance of the pastor. Brief comment will be made under certain headings, indicating the type of regulation,

supervision and service that are desirable and advantageous from both the diocesan and the parochial angle.

(1) *Policies and Companies.* All policies should be filed in the diocesan office, in a fire proof vault, of course. A regulation should be made that policies written only with companies of the highest rating will be accepted. (Using, say, Best's *Insurance Guide* as a reference). A simple filing and checking system will assure that policies will be renewed on time.

(2) *Appraisals.* As the pastor cannot properly insure his buildings until he has at hand a detailed appraisal, so the diocesan office cannot be of constructive assistance to him without a copy of this appraisal. Hence, a copy of the appraisal should be filed in Chancery, for safekeeping and for study by the diocesan advisers. Once this appraisal is at hand the diocesan office can determine whether or not the particular property is properly insured.

The diocesan office should also, for the protection of the pastor, determine the scope and format of the appraisal and investigate the qualifications of appraisers, for any appraisal is only as reliable as the appraiser. The sample copy of an appraisal-contract which appears at the end of this article will show what is needed to meet the requirements of loss settlement.

A detailed appraisal properly made by a reliable appraiser is a capital investment. The quantities of materials set forth on it in complete detail remain constant, unless extensive alterations or additions are made on the building. The prices change, of course, with the market, but these can be adjusted with a minimum of effort and cost by any good local contractor or estimator. Indeed, the diocesan office, with the aid of a construction cost index service geared to the locality, can make general revisions from time to time. Such a service can be obtained from appraisal engineers at a nominal cost. The factor of depreciation, once it reaches a certain figure for different types of construction, tends also to remain constant, as our pastors usually make adequate repairs and replacements promptly.

Some companies provide their larger clients with summary "appraisals" or "engineering reports." These are not the detailed appraisals required of you in case of loss. They are nothing more than an informed guess at the value of your buildings. Read them carefully and you will find, somewhere in the report, the following revealing clause: "It is understood that the valuations set forth

herein will not be binding upon the Company in case of loss." If your agent tells you, off the record, that the company will surely settle on the basis of this report, require that he get this statement from the company in writing or, best of all, as an endorsement in your policy. He won't be able to get it, of course. And the loss adjusters will not recognize any "gentlemen's agreement" between yourself and your agent. In any event, this idea that the company or the agent should tell you how much insurance to carry is wrong in principle. It's like allowing a contractor to be his own architect.

(3) *Forms.* Every insurance policy has at least two sections. There is the standard policy, which contains contractual provisions applying generally to all property. Attached to this is the "form" which applies the policy to your particular property. This form gives the location and general description of the property insured, defines what is meant by the term "building" and "contents" (over which there is great difference of opinion) and may also contain certain additional contract clauses. To quote a warning appearing on every policy, "It is important that the written portions of all policies covering the same property read exactly alike." Here again the local agent usually fails miserably. Attached to policies covering a church will be found factory forms, department store forms, dwelling forms, and even farm forms. Some forms covering the same building will include the eighty per cent clause, others will not. The property is described and located in such diverse terms that one would be hard put to prove to an adjuster just what particular building is covered by the policy. There is unbelievable confusion unless there is proper supervision. The situation can be really tragic, for all the adjuster knows is what he reads in your policy, and on the basis of what he sees there your settlement can, legally, be made.

The diocesan office, by developing a standard diocesan insurance form and having it approved by the fire insurance authorities, can eliminate this confusion. This form would properly and consistently describe church property and would include all favorable clauses.

(4) *Rates.* In the matter of insurance rates the diocesan office can institute surveys and inspections which will result in immense savings in insurance costs. It is safe to state that in any diocese where no constructive rate work has ever been done, these surveys and inspections will result in an over-all saving of at least twenty per cent in insurance costs. A discussion of the method and tech-

nique of this rate work would be too extensive for this article. Suffice it to say that it is amazing how meekly we accept the rate that is quoted to us by our agent without making any inquiry as to just how the rating association arrived at that rate. Rating bureaus are doing really constructive work and would do much more if they were not handicapped by limited budgets and staffs and by the ultra-conservatism of the company executives who control them and who seem to be mortally afraid of "disturbing a good thing." The officials of rating bureaus are delighted to co-operate in any constructive steps taken to determine proper rates. It is worthy of mention also that, if plans and specifications of proposed new buildings are submitted to them, they invariably find opportunities to recommend changes, often of a minor nature, which effect great reductions in the final published rate.

Agents very often use erroneous rates. Where these rates are checked, it is found that about one policy in every four must be returned for correction, most often because the agent makes an exact copy of the previous policy without any attempt to check the current rate. It is true that the rating bureaus check many of these errors and report the "violation" to the agent. If he is required to correct these by an endorsement, it appears that the insured rarely sees one, unless, of course, the erroneous rate was too low. The insured doesn't know about it, anyway, and the attitude of the agent seems to be, "what he doesn't know won't hurt him."

(5) *Loss Adjustment.* The diocesan administration in a central office will not have much experience in loss adjustment until he discovers a certain curious fact. No matter what company has written the insurance, he will always be treating with the same adjusters. There may be fifty or more companies writing insurance on the various parishes in the diocese, but they all delegate one of their subsidiary corporations known as the "Fire Companies Adjustment Bureau" to handle their losses. So much for the vaunted competitive loss records of the companies. In the settlement of losses you might just as well be insuring with one company. For you will have to deal always with the same adjusters, with their local policies and attitudes.

Loss adjusters have a difficult job. They treat with so many different classes of people that they must have a ready and positive answer for any problem. Typical adjusters are adamantly loyal to their job, even though they are only salaried men. When they first

inspect a loss, they file a preliminary loss estimate with their superiors. It then seems to become a point of honor with them to keep the loss payment within that figure. Although the insurance contract provides that the insured shall furnish the proof of loss, these adjusters are experts in taking full charge of a settlement and dictating the terms, not necessarily to the disadvantage of the insured. But they are busy men, and if the insured raises no questions, neither will they. They want to get the loss settled quickly and with the least argument.

The pastor needs expert advice on the occasion of a loss, and his adviser should not be selected by the adjuster, as is often the case. For there are disputed points which the loss adjuster will not grant unless he is held to it by one who speaks his own language; there are honest differences of opinion where the adjuster's whole background and psychology, as well as the policy dictated to him by his employers, will lead him to favor the side of the company; there are low and high market quotations for labor and materials. In church work we generally use the best materials and so have a right to at least a better than average price. In every diocese there should be men selected and retained to inspect every loss, however small it appears to be, and properly to advise and assist the pastor. This is only good business, and the good adjuster will be the first to respect us for it.

This article is by no means an attack upon fire insurance as such. There is no satisfactory substitute for obtaining insurance protection from legitimate companies, however airily some one may speak of "self-insurance." The facts set forth are intended to awaken the pastor to his serious responsibilities and, perhaps, to arouse some constructive thought on the part of the insurance companies. The *laissez-faire* attitude of the companies toward the problems of the insured must be abandoned. Life insurance studies the needs of the insured and its agents are trained not to sell an improper contract. Fire insurance must do the same.

Insurance companies ought to realize, too, that church insurance differs from all other classes of insurance and is worthy of separate consideration. For there is no "moral risk" involved in insuring church property. No individual stands to benefit personally from a church loss because the pastor is not the owner but merely the administrator of a property held in trust for the people of the parish. Likewise the integrity of the church administrator is above

question. No pastor is found who would deliberately over-insure his church in order to arrange a profitable fire. In consideration of this absence of "moral risk," a special contract can and ought to be devised for church property. There is no reason why, for instance, any pastor who would agree to insure according to a reliable appraisal revised annually could not be given a "valued" policy which would guarantee payment of any loss according to the appraisal figures and would make the payment of a total loss automatic.

As this final paragraph was being written, a special agent telephoned that a non-Catholic church, an historic edifice in a nearby community, had suffered an enormous partial loss that will approach $150,000. "They are caught badly under the eighty per cent clause," he said sadly. Well, who's to blame? The insurance companies can point to the legally clear terms of the policy-contract and wash their hands piously. But public opinion has a different answer. Whatever the true story may be and wherever, technically, the real blame may lie, all the public knows is "the insurance companies refused to pay." It is evident that full page "ads" in national magazines will not buy back the public confidence and good will thus lost. And who is to say that there is not some justice in the public's attitude? For there is no doubt that a great portion of the blame rests squarely on the companies for putting on the market an insurance contract so complicated and so involved that even their own representatives cannot understand it.

Sample Appraisal Contract

I.....hereby agree to make an appraisal of the Buildings of....., such appraisal to consist of the following features:

Map. A blueprint map, drawn to a convenient scale, showing ground dimensions and relative locations of the several buildings and other structures; such buildings to be numbered for convenient identification.

Plans and Specifications. The appraiser will obtain copies of all available plans and specifications of each building, showing the original construction and any subsequent additions and alterations, and submit a complete set to the Chancery Office with the finished appraisal.

Photographs. Four clear photographs of each building (views from the front, rear and each side) shall be provided by the appraiser.

Valuation. A completely detailed appraisal of all buildings showing exact quantities of each class of materials and labor, giving current unit costs of each; all to be in convenient form for ready reference and revision when required in future. A stated amount of depreciation is to be deducted after the cost of new reproduction has been determined. Items excluded from coverage in the standard insurance form are not to be included in this appraisal.

Fixtures. Fixtures which are attached to building and included with buildings in insurance form are to be included with building appraisal, although a separate valuation is to be given to each.

Movable Contents. Each item of contents (or group of similar items) shall be listed separately, giving current purchase price, new, and present value after deducting proper amount of depreciation due to age and use. This appraisal of contents shall be arranged according to buildings and rooms in each building, rooms to be clearly identified by location or use.

Format. The appraisal is to be presented in good order, neatly printed and bound. Three copies are required, one for the Pastor and two for the Chancery Office.

The appraiser hereby agrees to adjust the appraisal at any time according to current prices for the sum of.....

It is understood that in case of loss the appraiser will represent only the insured and upon request will assist in preparing proofs of loss.

Fee. For the services herein stated I propose to charge a fee of

.....

ACCEPTED

.....

APPRAISER

CHURCH OF.....

BY.....

DATE.....

Harrisburg, Pa. MSGR. GEORGE D. MULCAHEY

SPIRITISM TODAY

The late Maurice Paleologue, it has been said, was possessed of a deep-seated conviction that the old lady, History, is dreadfully uninventive. Without committing ourselves to a position so unnecessarily complicated as Nietzsche's "eternal cyclic recurrence,"[1] we must agree that the habits of the old lady are particularly repetitious. One of the lessons of the venerable pedagogue is that men's thoughts, distilled in the alembic of suffering, frequently turn to the hereafter, either through the orthodox channels of religion, or via the spurious and often devious routes of superstition.

It is a fact well known and well attested that the blood bath of World War I created a renewed interest in the subject of Spiritism,[2] because of the consoling prospect it seemed to offer of putting the bereaved families and friends of the deceased in contact with their dear departed. Symptomatic of this recrudescence are the statistics of organized Spiritism in this country before and after the First War. (Cf. U. S. Dep't of Commerce, Bureau of the Census, Religious Bodies, 1936, Vol. II, Part II, p. 1593). In 1916 the organized spiritists numbered 29,028, while in 1926 the figure reached 50,631. Students of the matter assure us, as we sha'l see, that such statistics are quite deceptive in that they convey but a very inadequate idea of the widespread active interest in the subject. The still higher casualty lists of the recent conflict might well be an ominous foreboding of a similar escape to the occult. It seems, therefore, not unseasonable to re-affirm the Church's stand on Spiritism.

Spiritism essentially consists in the formal evocation of the spirits of the departed. The practice must have been an ancient aberration of the race for as such it was already explicitly condemned in Deuteronomy: "Neither let there be found among you anyone that . . . seeketh the truth from the dead. For the

[1] Space, matter and energy are finite, while time is unending, and hence the selfsame combinations of matter and energy will inevitably recur times without number—*die ewige Wiederkehr.*

[2] American Catholic writers prefer the term "Spiritism" to the more common "Spiritualism," due, it seems, to the influence of Orestes Brownson. Cf. *The Church and Spiritualism*, by Herbert Thurston, S.J., (Milwaukee, 1935), pp. xiv f.

Lord abhorreth all these things . . .", (18: 10-12). Such dealings in the occult, of course, were the stock in trade of pagan necromancy. Homer (*Odyssey*, Bk. 11, l. 25) describes how Ulysses digs a pit with his sword and pours in libations of blood, in order to collect around him the souls of the dead. St. Justin (*First Apology*, c. 18) argues *ad hominem* in favor of the survival and immortality of the soul against the pagans who themselves "invoke (κλήσεις) the souls of the departed." Modern Spiritism, however, which is something less than a century old,[3] had already reached such alarming proportions by the year 1856 that the Holy Office felt constrained to repeat the Church's prohibition against evoking the spirits of the departed (cf. Letter of the Holy Office, July 30, 1856).

Later the Holy Office issued two further decrees on the same subject, and their importance entitles them to a verbatim transcript. The first, published on the eve of the fiftieth anniversary of the movement, March 30, 1898, refers to automatic writing: "Titius, although he excludes any compact with evil spirits, is accustomed to evoke the souls of the dead. This is his procedure: Alone and without more ado he prays to the leader of the heavenly army for permission to communicate with the departed spirit of a particular person. After a few moments he notes that his hand, which he held poised for writing, begins to move, and thus he realizes that the spirit is present. All his queries are answered as his hand writes down the replies. These revelations are in harmony with the faith and with the Church's teaching on the future life. Generally they relate to the state of the departed, his need for prayers, and his grief at the ingratitude of his relatives. In the circumstances described it is asked whether the practice of Titius is permissible." The response is negative. The second, dated significantly in the midst of World War I, April 24, 1917, is much more comprehensive: "Is it permissible, with or without a medium, whether hypnotism be used or not, to

[3] March 31, 1848, is generally considered its birthday, Hydesville, N. Y., its birthplace, and the "raps" of the Fox sisters it birth pangs. However, the National Spiritualist Association traces its origin to the writings of Andrew Jackson Davis, whose work, *The Principles of Nature; Her Divine Revelation; a Voice to Mankind*, appeared in 1845. This organization belittles the importance of the "Hydesville raps," contrary to such well-known spiritists as Sir Arthur Conan Doyle, who proclaimed the incident at Hydesville as "the greatest event which had occurred in the world for two thousand years."

be present at any sort of spiritistic communications or manifestations, even such as seem to favor morality or piety, either by questioning the souls or the spirits, or listening to the answers, or by merely looking on and even protesting, tacitly or explicitly, that one wishes to have nothing to do with evil spirits?" The Holy Office replied negatively to the question and to all its parts.[4]

So much for the more important pronouncements of the Church on the matter. Let us now briefly examine the organizational set-up of spiritists in this country.

The vast majority of those who are addicted to or dabble in Spiritism are not organized. Lawton,[5] who made a careful survey of the whole movement in this country, estimates that in the U. S. the number of unorganized spiritists is ten to fifteen times the number of the organized (Cf. statistics below). It might be interesting to note in passing that he further informs us that at spiritistic services—whose average attendance is from twenty to twenty-five persons—the women outnumber the men five to one. As regards *organized* Spiritism he writes (p. 137):

> The Spiritualist organization, regarded in its world-wide aspect, is poorly centralized. There is no ecclesiastical head or heads, no equivalent of a Pope, Archbishop, Bishop, or other dignitaries and officials of the orthodox faiths. Nor is there a leader and prophet, such as Mrs. Eddy for Christian Science, or Mme. Blavatsky, Miss Katherine Tingley, or Mrs. Besant for Theosophy. In Spiritualism no one individual, no one group or faction, is all-powerful in any executive or legislative way. There is no single leader or prophet who is the germinal principle or guide of the movement, nor is there any single body or council to which Spiritualists whether in this country (U. S. A.) or all over the world, may go as a court of last appeal. They also lack a written word or testament, a holy book which is universally regarded as the source of authority. There is no Spiritualist equivalent of the Holy Bible, the Talmud, the Koran, or *Science and Health.*

The organized spiritists in this country, according to the latest

[4] There is of course no need to recall that the Church will grant permission for Catholic scholars to engage in the scientific investigation of spiritistic phenomena.

[5] George Lawton, *The Drama of Life after Death* (London, 1933). Although published in England, this serious study of some 700 pages was presented as a Ph.D. dissertation at Columbia University.

government Census of religious bodies (N. 3, I, p. 1593), number 27,352 members, divided as follows:

National Spiritualist Association	11,266
Progressive Spiritual Church	11,347
National Spiritual Alliance of the U.S.A.	1,845
General Assembly of Spiritualists	2,894
	27,352

There is no interdependence or cohesion between these four organizations, and little discipline or control exercised over the individual units in each group.

Th. Mainage, O.P., professor at the Institute Catholique of Paris, sums up the "directive principles of Catholic teaching" on Spiritism in three statements:

(1) The Church has not pronounced upon the essential nature of spiritistic phenomena;

(2) The Church forbids the general body of the faithful to take any part in spiritistic practices;

(3) In the manifestations which occur the Church suspects that diabolic agencies may *per accidens* intervene (cf. *La religion spirite*, p. 176).

These three "directive principles" supply a schema suitable for a brief rehearsal of the reasons behind the Church's attitude.

(1) *Essential nature of spiritistic phenomena.* "Catholics do not pledge themselves, as a matter of faith, even to the objectivity of the phenomena," wrote Robert Hugh Benson some years ago (*Spiritualism*, C.T.S., p. 21). Elsewhere (p. 10), he speaks of the "enormous amount of fraud in spiritism," and this view is shared by practically all independent writers on the subject, who never tire of telling us that the movement reeks with imposture. Where deliberate deception is absent, many of the phenomena are explainable in terms of hypnotism, mental telepathy, perhaps clairvoyance, and other such natural manisfestations of the psychic order. Among Catholic authorities on the subject there is one opinion which holds that all spiritistic phenomena are reducible to one or the other of these categories, and that consequently there is nothing preternatural in Spiritism.[6]

[6] E.g., Rev. Baron John Liljencrantz, *Spiritism and Religion*, Devin-Adair, 1918; C.M. de Heredia, S.J., *Spiritism and Common Sense*, Kenedy, 1922, and his somewhat modified views in *Los fraudes espiritistas y los fenomenos me-*

What we might in a sense term the opposite wing of Catholic writers definitely holds to the view of diabolism. After all due allowance is made, these claim, for natural agencies, whether fake or psychic, there remains a residual group of occurances that simply defies any natural explanation, and points unmistakably to the work of evil spirits.[7]

The *third*, and as it were, the middle view among Catholics, maintains that the residue spoken of above may possibly involve diabolic intervention, but not necessarily so.[8]

(2) *Reasons for the Church's prohibition.* Passing over the very serious objections to Spiritism on the score of the damage inflicted on the health of body and mind, we shall say a word about the Church's opposition on doctrinal grounds. In view of the disjointed character of the spiritistic organizations, it is readily seen that there is no declaration of principles and purposes universally accepted by all spiritists. Indeed, the only fundamental agreement found among them is the fact of survival and the possibility of communication with the departed—on all else there is endless divergence. But even such "minimum" Spiritism is scarcely compatible with Catholicism. "To believe that those souls [the departed] are so far at the mercy of mediums as to be

---

tapsiquicos, Mexico, 1931; Dr. James J. Walsh, M.D., *Spiritualism a Fake*, Stratford, 1925; P. J. Gearon, O.C.C., *Spiritism its Failure*, 1931; etc. It might not be amiss to mention similar views entertained by two non-Catholics, both well-qualified to express an opinion on this problem: The celebrated magician Houdini (Erich Weiss, d. 1926), who did much to bring Spiritism into disrepute, claimed that he could duplicate any of the phenomena by purely natural means (*A Magician Among the Spirits*, 1924); Dr. George H. Estabrooks, head of the department of psychology at Colgate University, and an expert in psychic research, writes "First as to the existence of 'Spiritistic' phenomena. Definitely unproven . . . there are many reports of experiments and of occurrences which cannot be explained by the normal laws of psychology as we now know them"; but the theories that he tentatively suggests do not postulate occultism (*Hypnotism*, N. Y. 1943, pp. 110 ff.).

[7] Among the proponents of this view are: Cardinal Lépicier, *The Unseen World*, Sheed and Ward, 1929; J. Godfrey Raupert, *Modern Spiritism*, Herder, 1909, *The New Black Magic*, Devin-Adair, 1920; L. Roure, S. J., *Le Spiritisme d'aujourdhui et d'hier*, Beauchesne, 1925; S.A. Blackmore, S.J., *Spiritism, Facts and Frauds*, 1925; etc.

[8] Thus, Herbert Thurston, S.J., *Modern Spiritualism*, Herder, 1929, *The Church and Spiritism*, Bruce, 1933; Theodore Mainage, O.P., *La religion spirite*, 1921; etc.

compelled, practically, in instance after instance, to manifest themselves here—particularly under such circumstances as usually accompany spiritualistic seances—is utterly antagonistic both to the letter and the spirit of Catholic teaching" (Benson, *op. cit.*, p. 21).

The endless divergence spoken of above betokens the lack of that internal doctrinal consistence called in Catholic theology the "analogy of faith." Here are a few random samples culled from the deposit of their doctrinal confusion: First, on the relationship of spiritism to Christianity. On April 13, 1934, E. W. Oaten, editor of *The Two Worlds*, and one of the better known English spiritists, described Spiritism as a cult in competition with existing Christianity, saying among other things, "It is my religion, my only religion." The editor of *Light* took issue with his fellow editor in these words: ". . . many spiritualists do not agree with Mr. Oaten in regarding Spiritualism as a religion, but look upon it rather as a set of scientifically ascertained facts, which provide the preamble for all the great religions and set up standards by which the truth of religious dogma and doctrine may be judged" (*Light*, May 18, 1934, p. 304).

A similar conflict of views exists on the subject of reincarnation, the followers of Allan Kardec's "*Religion Spirite*" militantly defending it, while many others are equally vociferous in their rejection. For instance, at the Fifth International Congress of Spiritualists, held at Barcelona in 1934, this issue was again raised, but with the same inconclusive results.[9]

Nevertheless, as all Catholic authorities emphasize, out of this doctrinal confusion emerges quite clearly the fact that the more spiritistic doctrines crystallize, the more they are seen to be incompatible with the Catholic creed. To take but a single example, from the oldest and one of the largest organizations in this country, the National Spiritualist Association in its official "Denominational History" and "Doctrine" presents ample confirmation of this incompatibility: they "ignore doctrinal questions, such as are formulated in the creeds and confessions of the historic churches"; theirs is "the true religion"; ". . . the

[9] Cfr. *Psychic News*, Sept. 15, 1934, where the editor lays the blame for what he calls the "fiasco" of the conference on the Spanish Inquisition, which "stamped out mediumship in Spain."

doorway to reformation is never closed against any human soul, here or hereafter"; "... there is no forgiveness of sin ..."; "Their views with regard to God are widely divergent, but the great majority of them accept Theism, using the word in the broadest possible sense, as the foundation of their philosophy."[10] They "have their manual of services providing for the ordination ministers, and a regular ritual for use at public meetings, marriages, baptisms, and funerals" (cf. Government Census of Religious Bodies, 1936, pp. 1159-1601). Modern Spiritism, in other words, where it does not profess formal infidelity, would seem to be one of the current aspirants to the title "congeries omnium haeresium."

(3) *Mainage's third "directive principle" is that the Church suspects that diabolic agencies may* per accidens *intervene.* The words are carefully chosen, especially the "suspects" and the "*per accidens.*" The existence of a personal devil is part of the Catholic credo. That he is an idle spirit, disinterested in souls, is offensive equally to Faith and to common sense. We need not be gifted with the I. Q. of one of the highest of created intelligences to suspect that *per accidens* the devil might find in the realm of Spiritism a fertile field for his genius and missionary endeavors. A Catholic is not in a position to exclude *a priori* such a possibility.

A balanced attitude on the question of the nature of *genuine* spiritistic phenomena should be, it would seem, one of caution. Where the experts are in disagreement, it is not the part of prudence to dogmatize. In general, the presumption must favor a natural explanation, until this avenue of approach be more thoroughly explored. It is not many years since our notions on the composition of matter were considerably overhauled, and in all likelihood the end is not yet. As for the psychic domain, it is to a large degree unexplored territory, surrounded by unchartered hinterlands. Disagreement among Catholic scholars, however,

[10] For a survey of how "broadly" theism may be interpreted in America today, the reader is referred to *American Philosophies of Religion* by Wieman and Meland, New York, 1936. E.g., for Edward Scribener Ames of the University of Chicago, God is an abstraction analogous to the collegian's concept of his *alma mater*; and presumably theism can be sufficiently elastic to embrace the atheism of the "religion" of such religious humanists as Roy W. Sellars of the University of Chicago (cf. pp. 277 b., 264).

must not blind us to the fact of their unanimous verdict on the dangers inherent in spiritistic practices, and on the wisdom of the Church's prohibition.

JOHN J. DRISCOLL

St. Charles Seminary,
Overbrook, Philadelphia, Pa.

THE NEED FOR UNITY AMONG CATHOLICS ....

To all Our children, finally, of every social rank and every nation, to every religious and lay organization in the Church, We make another and a more urgent appeal for union. Many times Our paternal heart has been saddened by the divergencies—often idle in their causes, always tragic in their consequences—which array in opposing camps the sons of the same Mother Church. Thus it is that the radicals, who are not so very numerous, profiting by this discord, are able to make it more acute, and end by pitting Catholics one against the other. In view of the events of the past few months, Our warning must seem superfluous. We repeat it nevertheless once more, for those who have not understood, or perhaps do not desire to understand. Those who make a practice of spreading dissension among Catholics assume a terrible responsibility before God and His Church.

—Pope Pius XI, in the encyclical *Divini Redemptoris*, of March 19, 1937.

THE MISSIONARY SPIRIT OF THE EASTERN CHRISTIANS

We often hear the complaint alleged against the Church of the East that their Christianity fails in the missionary test. The active preaching of the word of God to their non-Christian neighbors is wanting among them. Reflection, however, will convince us that this is not everywhere true. There were Russian missionaries in Alaska when the United States took over that territory. In the eighth century capital of China and all the surrounding cities were flourishing Christian commuinities which owed their faith to missionaries of eastern origin. And at the close of the thirteenth century a Turkish monk, born in the suburbs of Pekin, aroused all of Asia and all of Europe, to kneel at last at the feet of the Pope in Rome, in testimony to Christian preaching taken to the shores of the Pacific by oriental missionaries. Where, then, is the charge true, that Eastern missions do not function?

—The Rev. Dr. Patrick J Skehan, in *Unity Octave Sermons* (Graymoor, N. Y.: The Atonement Press, 1946), pp. 15 f.

THE CHALLENGE OF JEHOVAH'S WITNESSES

Are we Catholics being surpassed in missionary zeal by the Seventh Day Adventists and Jehovah's Witnesses? Are we seeking to spread a knowledge of the teachings of our holy Faith with the enthusiasm, earnestness, and persistence of these groups? Frankly, the answer would seem to be an absolute No.

The person who has his eyes open to the selling tactics and the aggressive zeal of these two groups is amazed at the volume of the literature with which they are blanketing the country, as well as at the persistence of their efforts in spite of discouragement and opposition.

Let us cite a few examples. In the lobby of the railroad station in South Bend, during the football season, when thousands of visitors were pouring in to witness the games at Notre Dame, they saw a display of beautifully colored pamphlets, magazines and leaflets placed there by the Seventh Day Adventists. The literature presented an attractive picture of the religious belief and practices of this sect and invited the reader to secure from headquarters additional literature and assistance that would lead him into membership in that faith. The literature was all offered gratis.

In a town in Michigan not many miles away, a Catholic reports that his family and many others are receiving gratis tracts from that sect. His family received a letter, telling them that through the kindness of a friend their name was placed on the mailing list and they would be favored with a free subscription to the Seventh Day Adventist magazine. The Catholic was under the impression that the magazine was being mailed quite generally to the people of the community in an effort to win them to membership in that denomination.

"Father," he said, "I am amazed at the activity of this small denomination. Everywhere I go, I see their literature placed on racks for free distribution. I find it in bus stations, in railroad depots and in many other places where people congregate. If we had half the zeal of these people, we would increase the membership in our Church by leaps and bounds. I feel like a sluggard every time I see their literature in these public places."

AN AMAZING GROWTH

Even more astounding is the aggressive zeal of Jehovah's Witnesses. Having perhaps the least to offer of any denomination, they display a zeal and an enthusiasm worthy of a better cause. There is probably not a home in the city of South Bend which has not been visited by one or more missionaries from this strange sect. They ring the doorbell and with great persistence seek to play records explaining their curious conglomeration of doctrines and are most outspoken in their attack upon the organized churches of Christianity and particularly upon the Catholic Church.

Young men and women of this sect stand on the street corners on Saturday afternoon selling their magazine, the *Watchtower*. Even in the coldest winter, these young people can be seen at their posts of duty, seeking to win adherents to their cause. Make no mistake about it. They are succeeding.

The growth of this denomination in a few years from an insignificant handful to a membership of several millions offers a striking demonstration of the power of persistence and zeal in the spreading of propaganda. Thus in 1940 the membership of this sect in America was estimated at forty-four thousand, while its membership throughout the world was considerably under a million. By the end of 1946 the American membership had skyrocketed to five hundred thousand, while its world membership had climbed to three million. This means that in a period of six years their membership in America had incrased more than one thousand per cent. Think what the Catholic population in America would be if we had grown with similar rapidity. America would then be thoroughly Catholic. Think, too, what it would mean if our world membership had increased six hundred per cent!

Our complacency is further disturbed when we look into the detailed missionary activities of Jehovah's Witnesses. They own and operate a radio station, WBBR, in Brooklyn. Through this station they disseminate their doctrines, reaching thousands of households whose front doors would not be open to their travelling salesmen. Even more amazing is their zeal in the spreading of printed literature. In the course of one year the sect publishes more than 1,500,000 books, eleven million pamphlets and twelve million magazines, in eighty-eight languages. Staggering indeed is their feat in circulating and in selling from 1919 to 1946 the

unbelievable total of 468,000,000 books and pamphlets. The center of this vast enterprise is a modern eight story factory in Brooklyn equipped with the finest presses and expert technicians.

A CONTRACT

Let us now look at the sacrifice which these workers make to accomplish this gigantic feat. They live in a seven story apartment building owned by the society which provides their board and room and pays them the mere pittance of ten dollars a month.

Let us look now at the educational and cultural background of the Witnesses. The Department of Justice estimates that less than one per cent have a college education, while fifteen per cent have not even a grammar schooling. Yet in spite of this enormous drawback of illiteracy, they display a missionary zeal greater than most of our college graduates. They take blindly the interpretations of the Bible handed down to them by the headquarters and then proceed with fanatical enthusiasm to win the rest of the world to their doctrines, oftentimes strange and grotesque. They have no less than fifty-seven branch offices in the United States and in foreign countries and are showing the world what can be accomplished by crusading missionary zeal backed by the propaganda of the radio, the phonograph, and the printing press.

In contrast with the activity of the members of these two sects in spreading their literature, probably less than half of our churches have pamphlet racks. Many of the racks are small and poorly attended to. Yet these pamphlet racks should be and could be an important means for the widespread dissemination of Catholic belief and practice. They are inexpensive, can be placed in one's vest pocket, and can be passed on to non-Catholic friends with little inconvenience.

A survey made of the output of thirteen of the large Catholic pamphlet publishing companies shows that the grand total of all their sales for the year 1944 amounted to approximately seventeen million. This may seem to be no small achievement and it is not. Yet if we were to achieve results on the same scale as the Witnesses, in proportion to our numbers, we would have exceeded that total forty-five times! This means we would have distributed in America approximately 765,000,000 pamphlets. Think what a tremendous effect this would have upon the general public in

removing the hundred and one false impressions under which they labor and in giving them a clear and accurate understanding of the teachings and practices of our holy Catholic Faith. As a result of such an inundation of Catholic literature, we have every reason to believe that the number of accessions to the Faith would increase tenfold. This means that instead of receiving about ninety thousand converts a year, our total would be nearer the million mark.

Pamphlets are now available on almost every apologetic, doctrinal, and devotional aspect of the Catholic religion. By means of a large and well-stocked pamphlet rack, a parish could be the distributing center for tens of thousands of such pamphlets throughout the community year after year.

One of the factors which has prevented the more widespread installation of pamphlet racks is the fact that such an investment is not always productive of financial gain. Sometimes people will take pamphlets without dropping in the proper coins. This fact is to be admitted in all candor. A placard posted above the pamphlet rack requesting that pamphlets be paid for will considerably curtail such a practice. That we have discovered from actual experience. It would be a mistake, however, to regard a pamphlet rack as primarily a source of financial gain. It is essentially an agency of missionary endeavor and all missionary undertakings demand outlays and have an implicit claim upon all of us for support. We send hundreds of thousands of dollars for missionary work abroad, and it is an excellent investment. We must not, however, neglect the missionary field right at our door. That missionary field can be reached most conveniently and with great effectiveness through the widespread distribution of pamphlets.

A plan can readily be worked out whereby a Catholic family would "adopt" a non-Catholic family in the sense that it would provide a pamphlet each week for that family. This would be still more effective if the Catholic members would supplement the printed literature by visiting the family and explaining orally any difficulty or answering any questions aroused in the minds of the family through the reading of the pamphlet. Can we doubt that a great number of converts would be gained through such missionary endeavors? Would they not be greatly touched by the friendly interest of the members of a Catholic family who believed their

religion so deeply and who valued it so highly that they wanted to share it with others? Love is diffusive of itself. People recognize this almost instinctively. They are bound to be profoundly impressed by such genuine zeal and solicitude.

AN URGENT NEED

What is urgently needed today is a realization of the enormous power of intelligent and constructive propaganda, in the favorable sense of that term, when such propaganda is carried on with tireless persistence. It has changed the political complexion of many of the countries of Europe within a decade. The Nazis used it with great effectiveness. The Communists are still using it in all the countries in which they have established cells and are using it with enormous success, as developments in France, Italy, and Yugoslavia show. If our opponents are skillful and persistent in the use of propaganda for their evil ends, should not we, the ambassadors of Christ, display even greater zeal and determination to exhaust the fruitfulness of such means to spread the divine deposit of truth among men?

This means in practice that pamphlet racks displaying a hundred or more different titles should be installed in all our churches and should be looked after with great intelligence and care. Pamphlet racks with glass covers are excellent in that they display the entire cover of the pamphlet. They make the pamphlet stand out more conspicuously and increase their appeal. A person who takes over the pamphlet rack as an expression of his missionary zeal will keep the pamphlet rack looking tidy and attractive, will change the display frequently and will use various tricks of advertising to feature pamphlets of unusual timeliness and interest.

In some large parishes we have seen pamphlet racks which display hundreds of titles and which are constantly being inspected by interested visitors. The sale of pamphlets in those churches is greatly stimulated likewise by frequent announcement from the pulpit, occasionally calling the attention of the congregation to one or another of the pamphlets, and at other times simply reminding the faithful of the presence of the pamphlets and urging them to form the habit of taking home a pamphlet every Sunday. If this practice could be taught to our faithful, we would solve many of the problems arising from misunderstanding

of the Catholic Faith and practice on the part of our non-Catholic neighbors.

Perhaps the reader may think that this is all mere speculative theory with no anchorage in reality. The truth is, however, that wherever pastors have undertaken to make the pamphlet rack attractive, to keep it up-to-date and well supplied with appealing titles, they have made it an invaluable agency of missionary enterprise.

A CONSPICUOUS EXAMPLE

At the crossroads of center city traffic at 13th Street in Philadelphia is the historic parish church of St. John the Evangelist. For more than a century it has ministered to the spiritual needs of a shifting population. Though hidden today amidst the towering buildings of the business district, it is still a haven of prayer and spiritual succor for thousands of souls. Its late pastor, Msgr. Francis K. Wastl, organized the Catholic Information League on Dec. 16, 1936. His aim was to enlighten Catholics and non-Catholics concerning Catholic beliefs and practices through the dissemination of Catholic literature.

That League has established a pamphlet rack which might well be copied by thousands of parishes. The spacious panelled walls of the pamphlet room hold more than fifteen hundred glass racks, displaying more than three thousand different titles. The pamphlets cover every phase of Catholic life and devotion and there is a special section for children's booklets. That pamphlet rack is rendering a unique and distinctive service in the dissemination of Catholic truth throughout the entire population of Philadelphia and far beyond the boundaries of the city, throughout the city and nation.

The circulation of pamphlets achieved by the Catholic Information League has risen year by year. Beginning with a distribution of 40,242 in 1937 it climbed by leaps and bounds until in 1944 it achieved a distribution of 165,022. From 1937 to June, 1945, it had secured a distribution of the enormous total of 830,499.

Think what it would mean if a thousand other urban parishes were to follow this example and achieve similar results. It would mean that we could be placing printed messengers of Christ's truth into millions of non-Catholic homes in America and winning

vast numbers for the Faith of Jesus Christ. Futhermore, if smaller parishes were to put forth their best efforts to distribute pamphlets in proportion to the number of their parishioners, they would supplement the work of the large urban parishes and disseminate the knowledge of the teachings of Christ into the small towns, villages, and hamlets of the countryside.

If we are going to match the zeal and the determination of the Seventh Day Adventists and of Jehovah's Witnesses, we must shake off the lethargy which rests upon so many of us today and bestir ourselves with greater determination to leave no stone unturned to win the vast unchurched millions of Americans for Christ and His Church. *This means in practice that we must make more systematic use of the pamphlet rack as a supremely important agency for the dissemination of the divine deposit of truth.* It means that we should establish a dozen such racks in our larger city churches and a proportionate number in the smaller parish churches. This means that instead of being placed in a dark corner and covered with neglect, the pamphlet rack will become the focal point of the missionary zeal of priests and people in the distribution of millions of printed messengers of the good tidings of Christ and His Church to the people of America.

JOHN A. O'BRIEN

The University of Notre Dame,
South Bend, Ind.

THE CHURCH BEGINNING FROM JERUSALEM

Thus the company in the Upper Chamber on the day of Pentecost constituted the Unity of the one Church. A few days later the Church numbered some hundreds, and they were the *whole* Church, and the entire world without was outside the Unity of that one Church. Gradually the numbers grew to thousands, and today there are many tens of millions. But it is not a question of numbers or extent. The Church has, indeed, both the mission and the power of existing at all times and in every nation. In all probability her growth has been continuous from the beginning. Loss in one direction has been more than compensated by gain in another. But the existence of the one Church and of her Unity are independent of time and place and numbers.

The Catholic holds that this conception of the Unity of the Church is the necessary logical consequence of the Divine Founder's words.

—Cardinal Bourne, in his introduction to the English translation of the encyclical *Mortalium animos*, in *The Reunion of Christendom* (New York: Henry Holt and Company, 1929), p. 4.

THE CATHOLICITY OF THE CHURCH

PART I

The science of sacred theology considers the catholicity of Our Lord's Church from three points of view. First of all, catholicity is a property of the Church, the property from which God's kingdom on earth has received its most frequently used name. Secondly, it is a note of the Church, one of those signs which mark the religious society subject to the Bishop of Rome as the genuine and only company of Our Lord's disciples. Finally, it is one of those characteristics which, taken together, mark the Church of the Roman communion as a miracle of the social order, and thus as a divine signature attesting the authenticity of the message which this society brings to men as a revelation from God Himself.

Despite the manifest and paramount importance of the matter, however, the Church has never been called upon to define the meaning of its own catholicity in any solemn judgment. Hence the only source from which we can gain a knowledge of what the Church means when it describes itself as *catholic* is the ordinary and universal *magisterium* of the Church itself, as expressed in the literary tradition of Christianity. The documents best calculated to help us in this study are to be found in the writings of the Fathers and the scholastic theologians.

Today a careful inquiry into those sources is badly needed. Our own generation has seen some highly important criticism of and divergence from the usual teaching about the Church's catholicity. Thus, in 1910, the distinguished French ecclesiologist, Fr. De Poulpiquet, O.P., proposed the notion of what he called qualitative, rather than quantitative, catholicity as the primary concept of this property of the Church.

> Among the different communions which claim to belong to Christ, the only one which can take the title of *catholic* is that which will be free from all the human particularizing factors (*les particularismes humains*) of which we have just now spoken [individualism, party spirit, and nationalism], while keeping the religious universalism of the kingdom, in itself or in its outward expansion.[1]

[1] *La notion de catholicité* (Paris: Bloud et Cie., 1910), pp. 34 f.

Still another concept of the Church's catholicity, a concept somewhat different from that presented in the ordinary theological manual, has been formulated by Fr. Congar. "Catholicity," he tells us, "is the universal capacity of unity, or again, the dynamic universality of the Church's principles of unity."[2] This "capacity of unity" is the Church's power of drawing into itself and consecrating to God all the human value in the world. Art, national or racial culture, and language form a part of the human value which the Church is competent to possess and to consecrate. Thus the catholicity of the Church involves the power to take in all the human value of, for instance, the Hindu world, with all that is specific and proper to it, to become mystically "as the flesh and the members of the New Adam."[3] According to this teaching "Christ will not be complete until he will thus have incorporated into Himself the whole man in each one of us, and all the value of humanity scattered and multiplied throughout the world."[4]

Another and a somewhat similar view of the Church's catholicity has been advanced by the English writer, Mr. Edward Ingram Watkin.

> No religion can claim to be universal, the one true religion, unless it is *Catholic*, embracing the entire positive content of other religions, explaining their significance and harmonizing their respective insights in a more comprehensive vision.[5]

As distinct from these teachings, we have the ordinary doctrine of the theological manuals. According to one of the best of them, that of the Jesuit Fr. Timothy Zapelena, catholicity or universality is ascribed to the Church in many different ways.

1. The Church is Catholic by reason of *revealed doctrine*, which has all been entrusted to it, and which it guards diligently and preaches infallibly.

2. It is Catholic by reason of the *means of salvation*, because it possesses all the merits of Christ and all the graces He obtained on the Cross. It is continually applying these to men.

3. It is Catholic by reason of the *men* whom it receives into

[2] *Esquisses du mystère de l'église* (Paris: Éditions du Cerf, 1941), p. 121.

[3] Cf. *ibid.*, p. 122.

[4] *Ibid.*

[5] *The Catholic Centre* (London: Sheed and Ward, 1943), p. 66.

itself from every race and class, without making any distinctions.

4. It is Catholic by reason of its *necessity*, because to all men it is necessary for salvation, with the necessity of means and of precept.

5. It is Catholic in *duration*, since it will live for all time.

6. It is Catholic in point of *place* because, being independent of any jurisdiction or national boundary, it must spread abroad throughout the world.

Zapelena notes that this last is the "classical" meaning of the Church's catholicity, which he defines as "the wide diffusion of one and the same Church throughout the world, with a great and conspicuous multitude of believers."[6]

One of the most important developments in modern ecclesiology has been Dr. Gustave Thils' adverse criticism of this very type of catholicity as a valid note of Our Lord's true Church.[7] The distinguished Louvain professor holds that the *via notarum* as a whole is devoid of any real and practical value in establishing the identity of the Church of the Roman communion as the genuine society of Our Lord's disciples. Interestingly enough, three of the most recent and competent manuals of ecclesiology have taken explicit cognizance of Thils' chief contentions.[8]

Thils' conclusion with reference to the note of catholicity in modern scholastic theology is quite interesting.

> Since the progressive isolation, of which the notion of spatial catholicity had been the object, had weakened its probative force, a number of authors have had to annex another mark to it, or to bring it back to the *via primatus*, or to transform it into a moral miracle, or finally, to substitute qualitative catholicity [the notion of Fr. De Poulpiquet] for

---

[6] *De Ecclesia Christi: Pars Apologetica* (Rome: The Gregorian University, 1946), p. 397.

[7] Cf. *Les notes de l'église dans l'apologétique catholique depuis la réforme* (Paris: Desclée, De Brouwer, 1937), pp. 212 ff.

[8] Cf. Zapelena, *op. cit.*, pp. 469 ff. Parente, in his *Theologia Fundamentalis* (Turin: Marietti, 1946), p. 123, completely approves of Zapelena's opposition to Thils. Vellico, in his *De Ecclesia Christi* (Rome: A. Arnodo, 1940), devotes a great deal of space to the teaching of the Louvain theologian, especially on pp. 485 ff. Dr. Thils' conclusion has been discussed in two articles in this *Review*, "An Effective Demonstration from the Marks of the Church," in *The American Ecclesiastical Review* CXI, 5 (Nov., 1944), 380-90, and "The True Church and the Notes of the Church," in *AER* CXIV, 4 (April, 1946), 282-97.

it, in order to make a positive note out of it. The weakness of the proof drawn from quantitative catholicity having been recognized, the effectiveness of the *via notarum* finds itself rendered questionable once again.[9]

The positions of Thils, De Poulpiquet, and Congar constitute a very serious challenge to the generally accepted teaching about the Church's catholicity. If their contentions are justified, then the explanations given in most of our theological manuals must be sharply revised. Certainly our theologians have no right to ignore their observations. It is definitely our duty to learn all that we can about what the Catholic Church itself has always recognized as its own proper catholicity and to see how, during the ages, it has used this characteristic as evidence of the rightness of its own claims.

In order to arrive at this appreciation, it will obviously be necessary to investigate the writings of the Fathers and of the theologians. The first step must involve an examination of the patristic writings up until the middle of the third century. During this period certain writings speak of the *Catholic* Church. Others refer to the society of Our Lord's disciples simply as the *Catholica*. Many of them, however, make use of the term καθολική to indicate realities other than the Church, its doctrine, or its faith. All of these expressions will serve to throw light on the basic and principal meaning of the Church's catholicity.

None of these writers contributed any explicit statement about the meaning of catholicity itself. That function was reserved for the later patristic writers and for the scholastic theologians. The earlier Fathers, however, made frequent and highly revealing use of the Church's extension as evidence of the genuineness of its own claims. Unfortunately, these very valuable patristic texts have more or less been lost sight of during recent discussions of the Church's catholicity.

The remainder of this article will be devoted to a statement of the second and early third-century patristic use of the term "catholic." The first part, printed in this issue, will consider only the *Ad Smyrnaeos* of St. Ignatius of Antioch and the *Martyrium Polycarpi*, the two writings in which the expression "Catholic

[9] Thils, *op. cit.*, p. 254.

Church" first appears in Christian literature, and by all means the most important documents for this particular study.

"Catholic" is, of course, only the English rendering of the Greek *καθολικός*, a term which could be roughly synonymous with *οἰκυμενικός* or with *κοινός* and *δημόσιος*. It could be translated into English sometimes as "general" or "universal," and sometimes as "popular" or even "vulgar." The word it self is found neither in the Septuagint nor in the New Testament. The adverbial *καθόλου* or *καθ' ὅλου*, however, occurs in the Acts of the Apostles, where it is used with the negative particle *μὴ* to signify universal exclusion.[10]

From the early part of the second century until the middle of the third comparatively few of the patristic writings that have come down to us use the term "Catholic Church" at all. None of them contain any extended and explicit teaching on the meaning of catholicity. Nevertheless, in order to understand the catholicity of the Church, it is imperative that we know how the men of these first Christian generations used the term "catholic" and how they applied it to God's kingdom on earth. It was during their period that the society of Our Lord's disciples came to be designated more and more frequently as the Catholic Church. Hence the original meaning of this name can best be gathered from a study of the ways in which they employed the term "catholic."

ST. IGNATIUS OF ANTIOCH

Strikingly enough, the first time that the word "catholic" appears in extant Christian literature, it forms a part of the name of the true Church of God. In his letter to the Church of God in Smyrna of Asia, St. Ignatius of Antioch wrote: "Wherever the bishop appears, there let the congregation be; just as, where Jesus Christ is, there is the Catholic Church."[11]

There are two distinct theories about the meaning of the term "Catholic Church" in this, its first appearance in Christian literature. What used to be the more common opinion holds that the term designates the universal and genuine society of Our Lord's disciples, as opposed to the various heretical and schismatic

[10] Cf. *Acts* 4-18.

[11] *Ad Smyrnaeos*, VIII, 2. Cf. Funk, *Die apostolischen Väter* (Tubingen, 1906), p. 104.

groups which falsely claim the Christian name. The famous American Jesuit scholar, Dr. James A. Kleist, is one of the few who have championed this teaching publicly in recent times. Dr. Kleist contends that, to St. Ignatius of Antioch, "the term 'Catholic Church' conveyed the same meaning as at the present day."[12]

What is by far the most prevalent opinion on the matter today is the notion that St. Ignatius spoke of the "Catholic" Church as the universal society of the faithful, to distinguish it from the local Churches rather than from the dissident conventicles. The Anglican scholar Dr. Lightfoot popularized this opinion in his edition of the Apostolic Fathers.[13] Another Anglican, Dr. Arthur James Mason, has supported it warmly.[14] Three outstanding Catholic scholars have supported this opinion in recent years.

Msgr. Batiffol interpreted St. Ignatius' sentence to mean that "the bishop makes the unity of the local Church, and Jesus Christ makes the unity of all the local Churches scattered throughout the world."[15] Dr. Gerald G. Walsh, S.J., teaches that "Later, as in the *Catecheses* of St. Cyril of Jerusalem, ***katholiké*** meant both 'universal' and 'orthodox.' Here it would seem to mean only 'universal'."[16] The most complete statement of this teaching and of its immediate implications can be found in the writing of Dr. Gustave Bardy.

> Here it is not a matter of opposing the Church universal to the dissident conventicles, but rather of instituting a comparison between the universal Church, directed by Christ, and the local Churches led by the bishops. Over the former an invisible bishop presides. The visible bishops who preside over the latter are only His representatives and His delegates, to such an extent that the local communities possess reality, life, and power only in so far as they form a part of the universal Church.[17]

---

[12] *The Epistles of St. Clement of Rome and St. Ignatius of Antioch* (Westminster, Maryland: The Newman Bookshop, 1946), p. 142.

[13] Cf. *The Apostolic Fathers* (London: Macmillan and Co., 1885), II, 310 ff.

[14] Cf. *Essays on the Early History of the Church and the Ministry*, edited by H. B. Swete, D.D. (London: Macmillan and Co., 1921), p. 24.

[15] *L'église naissante et le catholicisme* (Paris: Gabalda, 1927), p. 166.

[16] *The Apostolic Fathers* (New York: Cima Publishing Co., Inc., 1947), p. 121.

[17] *La théologie de l'église de saint Clément de Rome à saint Irénée* (Paris: Les éditions du Cerf, 1945), pp. 64 f.

Dr. Bardy and the other two Catholic scholars who accept this opinion are recognized authorities in the field of patristics. Any explanation they present must be considered seriously. Nevertheless, on this particular point, there is a striking amount of evidence that militates against their interpretation of the term "Catholic Church" in St. Ignatius' letter to the Christians of Smyrna. The sentence in which the expression occurs, the context of the letter to the Smyrneans, and the whole tenor of the Ignatian writings, all combine to suggest that the great martyr-Saint of Antioch had no intention whatsoever of instituting any sort of comparison "between the universal Church directed by Christ and the local Churches led by the Bishops" when he used the expression, "the Catholic Church." Quite on the contrary, all of the internal evidence points to the conclusion that the term was meant to designate the one universal and genuine brotherhood of Our Lord's disciples as distinguished from the various heretical and schismatic conventicles in existence during the time of St. Ignatius.

The sentence in the *Ad Smyrnaeos* which mentions the Catholic Church offers no support whatsoever to Dr. Bardy's contention. If the sentence was meant to compare the universal Church with the local community of the faithful, then it could only mean that the bishop is to his own faithful what Our Lord is to the world-wide society of His disciples, as Dr. Bardy acknowledges. Now the bishop rules his own flock as the representative of Christ. Our Lord, then, remains the ultimate though still the invisible Ruler of the local Church, just as truly as He is of the Church universal. The bishop is the visible father and leader whom Our Lord has commissioned.

Thus any comparison between the local Church and the universal brotherhood of the faithful in terms of their respective relations to the bishop and to Our Lord would necessarily be meaningless, except on one of two suppositions, neither of which is verified in this instance. It might be possible to interpret this sentence in terms of such a comparison if the sentence by itself or the context in which it is placed warned the local community as a whole not to leave the unity of the Church universal. Or, on the other hand, it might be possible to assert that the sentence compared the Church throughout the world to the local congregation if we were ready to believe that St.

Ignatius of Antioch denied the existence of a Vicar of Christ who ruled the universal Church as its visible superior.

The first of these suppositions is shown to be erroneous by an examination of the sentence itself. The imperative mood is used in order to command the faithful of this local Church not to desert their Bishop, St. Polycarp. The entire chapter in which the sentence in question is contained is aimed at precisely this same object. There is no evidence whatsoever that St. Ignatius intended, in this sentence, to warn the Christian community of Smyrna as a whole to continue in communion with the rest of the Church of God throughout the world.

The expressions St. Ignatius employed in his letter to the Romans give ample evidence that the second supposition is groundless. The man who described the Roman Church as "presiding over the *agapé*"[18] could hardly be considered as denying or ignoring the existence of a visible ruler over all the Church of God on earth. Yet, apparently, the sympathy of scholars like Lightfoot and Mason for the theory that St. Ignatius meant the universal society of the faithful as distinct from the individual local congregation by the term "Catholic Church" is based in no small part on the consistency of this view with their own ecclesiological theories. As Anglicans, both of these men are convinced that a local Church is ruled by a bishop, and that there is no man with truly episcopal authority over the entire Church of God. They are obviously delighted with an interpretation which represents St. Ignatius of Antioch as agreeing with their stand.

When we turn to the context of St. Ignatius' pronouncement about the Catholic Church, we find that there is actually overwhelming evidence that he used the term to designate the true Church as opposed to the various dissident conventicles then existent. The expression ἡ καθολικὴ ἐκκλησία occurs in the eighth chapter of the letter to the Smyrneans. This same epistle devotes six earlier chapters to a warning against Docetic heretics. Chapters II-V deal with the Christological errors of these dissidents. Chapters VI and VII tell of their moral faults, and of their avoidance of the Eucharist and of prayer. The faithful of Smyrna are admonished to keep away from the men who hold these

[18] *Ad Romanos*, Int., cf. Funk, *op cit.*, p. 94.

teachings and who are guilty of these faults and "not even to speak about them in private or in public."[19]

Another section of the letter begins with the last sentence in the seventh chapter. The Smyrnean Christians are warned to "avoid division as the beginning of evil."[20] The entire eighth chapter is a development of this theme, and thus a part of the conclusion to the first portion of the letter as a whole.

Now the "division" St. Ignatius seeks to avert in this passage is evidently one within the local Church itself. He obviously believes that the faithful of Smyrna are in the process of being tempted to separate from and to oppose the rightful spiritual leaders of their own community. He seems to imply that in the city of Smyrna there are groups that administer baptism and hold religious services apart from the congregation over which the bishop presides with his *presbyterium* and his deacons. The eighth chapter may be thus translated.

> All of you must follow the bishop as Jesus Christ [follows] the Father, and [all of you must follow] the *presbyterium* as the apostles. Respect the deacons as [you do] the command of God. Let no one do any of the things pertaining to the Church apart from the bishop. Let that Eucharist be considered valid which is celebrated by the bishop or one whom he appoints. Wherever the bishop appears, there let the congregation be; just as, where Jesus Christ is, there is the Catholic Church. It is unlawful either to baptize or to make an *agapé* apart from the bishop. But whatever he approves, this is also pleasing to God, so that everything you do may be secure and valid.[21]

The main point of St. Ignatius' argument is that separation from the bishop involves separation from Our Lord Himself. The Church that is with Christ is the Church or congregation united to the bishop. Thus, if "Catholic Church" in this chapter were taken to mean the Church universal precisely as distinct from the local Christian community, much of the force of the argument would be lost. It was the contention of St. Ignatius, not that Our Lord is with the universal Church as distinct from the local Church, but that He is with the true and universal Church as opposed to the various dissident religious societies.

[19] *Ad Smyrnaeos*, VII, 2, cf. Funk, *op. cit.*, p. 103.

[20] *Ibid.*

[21] *Ad Smyrnaeos*, VIII. cf. Funk, *op. cit.*, pp. 103 f.

The reason why the term "Catholic Church" should be used to designate the true society of Our Lord's disciples stands out very clearly in St. Ignatius's writings. St. Ignatius himself was bishop of Antioch in Syria. The Churches and the bishops of Rome and of five cities in Asia received letters from him and were manifestly in communion with him and with his Church at Antioch. The local Christian communities over which the bishops presided were thus manifestly members of a catholic or universal brotherhood. This universal brotherhood, and each local community that belonged to it, could most fittingly be designated as the *Catholic* Church.

There were, on the other hand, groups of people even in the days of St. Ignatius, gathered together and organized to offer an erroneous version of the Christian message, to administer baptism, and to hold religious services apart from the bishop and his congregation in a particular city. St. Ignatius considered the propaganda of one of these groups as a definite and serious menace to the true Christians of Smyrna. There can be no doubt that these groups, because they held reunions, had some sort of an organization.

Their conventicles claimed to be Christian. They might call themselves "Churches." They might claim to possess a high degree of holiness. Yet there was one claim which they could not put forward without making themselves openly ridiculous. They could not say that they were in communion with the recognized Churches throughout the world, which were manifestly in communion with each other and with the Holy See. Hence the term "Catholic" or "universal" was, even in the time of St. Ignatius, a most effective and distinctive title for the true Church of God.

Parallel passages in St. Ignatius' letters, moreover, give us ample reason to believe that he used the expression ἡ καθολικὴ ἐκκλησία as a proper name of the true society of God's faithful, a name that set this company apart from any of the groups which falsely claimed the name of Christian. Writing to the Christians of Ephesus, he describes as "blessed" those persons "who are so united with him [their bishop] as the Church is with Jesus Christ, and as Jesus Christ is with the Father."[22] Certainly there is no ground here for believing that St. Ignatius meant the Church

[22] *Ad Ephesios*, V, 1. cf. Funk, *op. cit.*, p. 81.

throughout the world in contradistinction to the local community of true Christians. In another parallel passage, this time from the Epistle to the Philadelphians, the Saint teaches that "as many as belong to God and Jesus Christ, these are with the bishop."[23]

St. Ignatius continually insisted upon the presence of Our Lord in the true Church. Furthermore, he taught very clearly that separation from the communion of the bishop involved the loss of fellowship with Christ. Thus it would seem that, in using the name of the *Catholic* Church, he was indicating the true congregation of the faithful, as opposed to the various heretical or schismatic groups existing in his own time. The Church's Catholicity appears here with the function of a note.

THE MARTYRDOM OF POLYCARP

The *Martyrium Polycarpi*, written shortly after the Saint was put to death in 156, uses the term "Catholic Church four times. The letter is addressed from "the Church of God which is in pilgrimage in Smyrna, to the Church of God which is in pilgrimage in Philomelium, and to all the sojournings of the holy Catholic Church in every place."[24] It tells of the glorious triumph of "Polycarp, who in our times was an apostolic and prophetic *didaskalos*, bishop of the Catholic Church in Smyrna.[25] In the course of his narration, the author writes that St. Polycarp prayed for "the entire Catholic Church throughout the world,[26] and speaks of Our Lord as "the shepherd of the Catholic Church throughout the world."[27]

The strongest of these texts, the one which speaks of St. Polycarp as bishop of the Catholic Church in Smyrna, is somewhat questionable. The bulk of the Greek manuscripts speak of the "Catholic Church," as does Eusebius, who quotes this document in his *Ecclesiastical History*.[28] The old Latin translation, however, and one important Greek manuscript, that of Moscow, speak of the "holy Church." Lightfoot preferred the latter read-

[23] *Ad Philadelphienses*, III, 2, cf. Funk, *op. cit.*, p. 98.

[24] *Int.*, cf. Funk, *op. cit.*, p. 115.

[25] XVI, 2. cf. Funk, *op. cit.*, p. 121.

[26] V, 1. cf. Funk, *op. cit.*, p. 117.

[27] XIX, 2. cf. Funk, *op. cit.*, p. 123.

[28] Book IV, chap. 15.

ing, but Funk and Kirsopp Lake used "Catholic." In any event, the testimony of the other three passages is quite sufficient to show that the author of the *Martyrium Polycarpi* used the expression "Catholic Church" to designate the society of the disciples precisely as the true Church of Jesus Christ.

Had the author of the *Martyrium Polycarpi* used the term "Catholic Church" to indicate the universal society of the disciples as distinct from the local congregation, such expressions as "all the sojournings (or the pilgrimages) of the Catholic Church in every place" and "the Catholic Church throughout the world" would have been sheer redundancies. A fault of this sort might be expected to occur in the work of some man aping a stylistic elegance beyond his powers. There is, however, no trace of any such situation in the *Martyrium Polycarpi.* Hence it is only logical to conclude that the words are found in this document in the only way in which they can be understood properly, as designating the true and only company of Jesus Christ precisely in so far as this company is differentiated and separated from false religious groups.

Thus, in the writings of St. Ignatius of Antioch as well as in the *Martyrium Polycarpi*, there is no trace whatever of certain meanings which were later hitched on to the term "Catholic." There is no reason whatsoever to believe that, in designating the Church as Catholic, either St. Ignatius or the writer of the *Martyrium* had even the slightest intention of teaching that this company of disciples incorporated all of the positive content of all the world's religions into its own doctrine. The great Antiochean martyr manifested himself as completely out of sympathy with every movement and effort towards non-Catholic religious instruction. Polycarp's devotion to Christian orthodoxy was proverbial. Neither was there any concern to emphasize the true Church's superiority to human limitations or particularities. The Catholic Church was pre-eminently the Church of Our Lord's own communion, the widespread and populous brotherhood within which the disciples of Christ recognized one another. As such it was recognizable as the true *ecclesia.*

JOSEPH CLIFFORD FENTON

The Catholic University of America,
Washington, D. C.

Answers to Questions

FORMULA FOR THE APPLICATION OF MASS

Question: Is there any approved formula that can be recited before Mass directing the application of it, for instance, *pro populo*?

Answer: The only liturgical prayers of the direction of intention before Mass are the two forms found in the preparation forMass in the fore part of the Missal. These are: *Declaratio intentionis ante Missam* and *Oratio ad Sanctum in cujus honorem Missa celebratur*. However, both of these indulgenced prayers refer to the intention of consecrating and not to that of the definite application of the fruits of the Holy Sacrifice. No special form of words is provided for the direction of this latter intention. The definite application may be made vocal by a private prayer of the celebrant but there is no obligation that he do so. An act of the will directing the intention, *pro populo* or for individuals, is quite sufficient. It may be noted, in this connection, that while the intention to consecrate must be actual or at least virtual, a habitual intention suffices for the application of the special fruit of the Mass. It is naturally highly recommended and more satisfactory for the peace of mind of the priest that he, whether vocally or merely mentally, formally direct the application of the Mass before he begins the celebration of it (Cf. Sabetti-Barrett, 706). While there is nothing official about them, certain suggestions for formulating in a prayer this definite intention may be found in the Schneider-Lehmkuhl *Manuale sacerdotum*, published in Cologne, 1900. The formulas of which we speak appear on pp. 104, 105, and 106.

OBLIGATORY PROCESSIONS

Question: Are the processions of obligation on Candlemas Day and Palm Sunday? Our church is so small and the aisles, except the middle one, so narrow, that processions are practically impossible. I have been told, however, that if you do not have the procession, you cannot have the ceremony at all but that the

candles and the palms should be simply blessed with the *Benedictio ad omnia.*

Answer: The processions on Candlemas Day and on Palm Sunday are certainly *de rigueur*. It is unlawful to mutilate any liturgical function by arbitary omissions. Such a practice is in contradiction to the provisions of the Bull *Quo primum*, of Pope St. Pius V., which is prefixed to the Missal. Moreover, the two processions in question represent the primitive observance of the two days mentioned. There were processions on those days before there was any blessing of the candles and palms carried in them. As Fortescue remarks: "They [the candles] are blessed and distributed primarily in order to be held during the procession" (*Ceremonies of the Roman Rite Described*, p. 284). Where conditions are such as those mentioned by our correspondent, no matter how small the church, a token procession can be held, up and down the centre aisle or even out the north gate of the sanctuary with return through the middle gate. The question as to whether the procession on Candlemas Day and that on Palm Sunday are to be regarded as *de essentia ritus* so that if there can be no procession there should be no blessing of candles or palms, unless with the *Benedictio ad omnia*, is not so readily answered. Fortescue (*loc. cit.*) holds that, "strictly speaking," if there is no procession, there should be no blessing. On the other hand, the Sacred Congregation of Rites (No. 2621, *ad* 9), directs that where solemn exposition of the Blessed Sacrament is in progress, the blessing should be performed without the procession.

LITURGICAL *VERSUS* RUBRICAL

Question: The word "liturgical" seems to be done to death. We hear too much of liturgical churches and liturgical altars, of liturgical devotions and liturgical choirs. The word has a kind of High Church flavor. Is not the more correct, and more Catholic, expression to be found in the word "rubrical?"

Answer: The opposition between the two words "liturgical" and "rubrical" does not appear to us to be the contrary juxtaposition of Roman-Catholic and Anglo-Catholic, but rather indicates that the first stands to the second in the relation of whole to part. Liturgical means pertaining to the liturgy, the official public worship of the Church. Rubrical is restricted to

things concerning the rubrics, the directions contained in the service books of the Church, regulating the conduct of divine offices. So, liturgy would comprise not only rubrics and their authoritative interpretation in the decrees of the Sacred Congregations but also the opinions of recognized authors as to what is proper in matters not included in the legislation of the Church. We should confine the term, rubrical, to things concerning the rubrics and their official application in liturgical law. Both "liturgical" and "rubrical" are words in excellent standing in a Catholic vocabulary, though certain variations of the former, liturgics, for example, suggest a High Church glossary.

A rubrical altar, therefore, would mean one constructed in accordance with the requirements, very few in number, of the rubrics of the Missal and the *Pontificale* in their directions concerning altars. A liturgical altar would be built with cognizance of not only the bare rubrical prescriptions of the official books but also of other Church laws and the understanding of them by approved authors, involving also some respect for legitimate traditions.

THE PREFACE FOR THE FEAST OF THE DEDICATION

Question: In our diocese, the anniversary of the dedication of the Cathedral comes during the octave of SS. Peter and Paul. I notice that the Ordo prescribes the common Preface for the feast. Is it not true that when a feast has no proper Preface the Preface to be said is that of the octave occurring even though the latter should not be commemorated?

Answer: The general principles stated by our correspondent is correct, namely, that when a feast has no Preface proper to it, the Preface of the Mass is that of the feast first commemorated or of the octave occurring, whether the octave be commemorated or not, provided there is a proper Preface assigned to the commemorated feast or the occurring octave. Surprising as it seems, the common Preface is the proper Preface for the feast of the dedication of a church, or its anniversary, and hence *in casu* it takes precedence over the Preface of the Apostles, which would otherwise be said during the octave of a feast of the Apostles, when the feast of the day or a feast commemorated on it has no

proper Preface. This will be clear from the rubric of the Missal which introduces the *Praefatio communis* in the *Ordo Missae.* This rubric provides that the common Preface should be said in all Masses of the dedication of a church or of other feasts or mysteries of Our Lord, which have no Preface of their own. It goes on to state that on such feasts the Lenten Preface *de tempore* is not to be said nor that of a commemorated feast or octave, unless this should happen to be *de ipso Domino.*

WILLIAM J. LALLOU

A FORGOTTEN SIN

Question: While the priest is giving absolution, a penitent recalls a mortal sin which he forgot to confess. Should he interrupt the priest in order to confess it, or should he wait until the priest has finished the absolution and then tell it? In the latter supposition, must the priest give absolution again?

Answer: The proper procedure for the penitent is to allow the priest to complete the words of absolution and only then to confess the forgotten sin. For, supposing that the penitent gave due diligence to the examination of his conscience, his confession possessed formal integrity and accordingly constituted the matter for a valid and fruitful absolution. And, once the priest has begun the formula of absolution, it is unnecessary and even incongruous to interrupt him, even though the penitent has become conscious of some necessary matter not expressed adequately in his confession. Of course, there is an obligation to confess the forgotten sin subsequently, and ordinarily this should be done at once. In the words of Pruemmer: "If a person while still in the confessional, after receiving absolution, recalls a grave sin that has been omitted, he must at once confess it and receive absolution . . . Such is the common practice. For he must certainly confess this sin, nor is there usually a sufficient reason for deferring it until the next confession." (Pruemmer, O.P., *Manuale Theologiae Moralis* [Fribourg Brisgov., 1936], III, n. 386). But the same author adds: "If, however, there is a sufficient reason—for example, if the penitent thinks he can explain the

sin better to another confessor—he can abstain from confessing it until the next confession." (*loc. cit.*).

According to Lehmhuhl (*Theologia Moralis* [Fribourg Brisgov., 1908], II, n. 325), some authors have held that there is no need for another absolution if the forgotten sin is confessed immediately after the penitent has received absolution for the sins he remembered. But Lehmkuhl himself justly rejects this view. For there is an obligation to receive the *direct* sacramental remission of all mortal sins, and in the case presented the forgotten sin has been remitted only *indirectly*. Consequently, when this sin is confessed, even though this takes place immediately after absolution has been pronounced, the priest must again pronounce the words of sacramental pardon. Furthermore, he should also impose a sacramental penance, at least by adding a light satisfactory work to the penance already enjoined. In a word, the confessor should see to it that all that is required for the essence and the integrity of Penance is present, since actually the sacrament is being conferred a second time.

MARRIAGE OF A MINOR

Question: In a State where the civil law gives a girl of eighteen full freedom in the matter of marriage, a priest is asked by a girl of this age to officiate at her marriage. The priest is aware that the girl is acting against the will of her parents. May he, in virtue of the civil legislation, assist at her marriage without seeking any ecclesiastical authorization because of the parents' opposition?

Answer: The Code lays down the prescription: "A pastor shall gravely exhort young persons who are minors not to enter marriage without the knowledge or against the reasonable will of their parents; but if they refuse, he shall not assist at their marriage unless he has first consulted the Ordinary of the place" (Can. 1034). Now, according to the ruling of the Church, a minor is a person under twenty-one (Can. 88, §1). Consequently, whatever the civil law may stipulate, a priest should not assist at the marriage of a girl of eighteen whose parents are unaware of what she is doing or are reasonably opposed to the marriage, until he has first consulted the Bishop.

FRANCIS J. CONNELL, C.SS.R.

Analecta

In a semi-public consistory on April 17, 1947,[1] the Holy Father obtained the votes of the Fathers present with regard to the canonization of the saints recently canonized and set the dates for their canonization as follows: May 15, Blessed Nicholas de Flüe; June 22, Blessed Joseph Cafasso, Blessed John de Britto, and Blessed Bernardine Realino; July 6, Blessed Michael Garicoïts and Blessed Elizabeth Bichier des Ages; July 20, Blessed Louis Grignion de Montfort; and July 27, Blessed Catharine Labouré. The enrollment of Blessed Nicholas in the catalogue of saints and the accompanying homily of our Holy Father occurred as scheduled on May 15, and a report of them is published in the *Acta Apostolicae Sedis*[2].

The same number of the *Acta* contains the Apostolic Letters declaring the beatification, under date of November 24, 1946[3], of the twenty-nine Chinese Martyrs who lost their lives in the Boxer Rebellion in 1900. Among these were Bishop Gregory Grassi; Bishop Francis Fogolla, Coadjutor of Bishop Grassi; and Bishop Antonine Fantosati, all members of the Friars Minor, and twenty-three other members of the Franciscan family, priests, Sisters, and laymen.

Apostolic Letters of March 21, 1947[4] establish an Apostolic Nunciature in the Republic of Lebanon at Beirut.

Our Holy Father sent a letter to the hierarchy of Czechoslovakia on March 21, 1947[5], on the occasion of the celebration of the nine hundred and fiftieth anniversary of the martyrdom of St. Adalbert, second Bishop of Prague. The letter recalls that the body of the Saint, who was martyred on the occasion of his missionary journey to Prussia, has been preserved in the Cathedral of Prague since 1039, and that the Saint is numbered among the patrons of Bohemia, where he is held in veneration, as well as among the people of Moravia, Slovakia, Hungary, Poland, and Germany. The hope is expressed that the commemoration ceremonies may bring about a revival in faith and

[1] *Acta Apostolicae Sedis*, XXXIX (1947), 177.
[2] *Ibid.*, pp. 209-213.
[3] *Ibid.*, p. 213.
[4] *Ibid.*, p. 223.
[5] *Ibid.*, p. 223.

morals and that the people thus renewed, in imitation of Saint Adalbert and in the strength derived from his intercession, may preserve the Faith handed down by their ancestors and may foster the growth of a spirit of union with neighboring peoples looking to the spread of Christian culture and prosperity. The letter closes with the Apostolic Blessing.

Two congratulatory letters commemorating anniversaries of ordination were sent by the Holy Father on March 16, 1947[6] and April 10, 1947[7], respectively: the former to Most Rev. Guglielmo Piani, Titular Archbishop of Nicosia and Apostolic Delegate in the Philippine Islands, on the occasion of the twenty-fifth anniversary of his consecration and the fiftieth anniversary of his ordination; the other letter was sent to His Eminence, Pietro Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith, on the occasion of the fiftieth anniversary of his ordination. Both letters close with the Apostolic Blessing.

An allocution was delivered by the Holy Father on April 23, 1947[8], to the Envoy Extraordinary of the Republic of Uraguay, on the occasion of the latter's presentation of his credentials. Our Holy Father notes that this year marks the centenary of the inception of the relations between Uruguay and the Holy See and recalls the friendliness of Pope Pius IX and his receptivness towards the establishment of the Diocese of Montevideo, a project carried out in the first months of the Pontificate of Pope Leo XIII. He refers to his own visit to Uruguay on the occasion of the International Eucharistic Congress at Buenos Aires. He adverts to the qualifications of the Envoy, to his profound knowledge of international law, to his experience acquired through participation in many important international conferences, and to his career in the diplomatic service, averring that thus the Envoy is equipped to make a safe diagnosis of the grave post-war crisis. His intimate relation with ecclesiastical life in his own country and with its diverse social classes should convince him, says our Holy Father, of the inescapable necessity of the religious element for a spiritual victory over the evils of the day and this fact makes our Holy Father certain, the latter affirms,

[6] *Ibid.*, p. 179. [7] *Ibid.*, p. 180. [8] *Ibid.*, p. 181.

that the new Envoy is well aware of the premises and the conditions required for the promotion of the good relations between the Church and the State in his country. For his part, our Holy Father insists, he will leave no avenue unexplored to affect, under the circumstances of our times, the perfect concord between the two powers that was so dear to the heart of the immortal Pius IX.

The appointment of members of the Hierarchy in the United States was made by the Sacred Consistorial Congregation under date of May 10, 1947[9]. These new members are: Most Rev. John P. Cody, Titular Bishop of Apollonia and Auxiliary of the Archbishop of St. Louis; Most Rev. John J. Wright, Titular Bishop of Tegea and Auxiliary of the Archbishop of Boston; Most Rev. James J. Byrne, Titular Bishop of Etenna and Auxiliary of the Archbishop of St. Paul; and Most Rev. Henry T. Klonowski, Titular Bishop of Daldis and Auxiliary of the Bishop of Scranton. On the same date, the Sacred Congregation reported the appointment of Most Rev. James McManus, C.Ss.R., as Bishop of Ponce, Puerto Rico. On April 10, 1947[10], the Sacred Congregation reported the appointment of Most Rev. William T. McCarty, C.Ss.R., Titular Bishop of Anea, as Coadjutor with the right of succession of the Diocese of Rapid City.

By a decree of February 15, 1947[11], the Sacred Consistorial Congregation gave to the Diocese of Comacchio eight parishes of the Diocese of Cervia and, a week later[12], united the latter [*aeque principaliter*] to the Archdiocese of Ravenna, giving the Archbishop of Ravenna the title of Bishop of Comacchio but permitting him to transfer the clergy indiscriminately from one diocese to the other.

The appointment of Most Rev. Lawrence L. Graner, C.S.C., as Bishop of Dacca, was announced by the Sacred Congregation for the Propagation of the Faith under date of February 13, 1947[13].

By decrees dated January 9, 1947, the Sacred Congregation for the Propagation of the Faith modified the boundaries ex-

[9] *Ibid.*, p. 228.
[10] *Ibid.*, p. 227.
[11] *Ibid.*, p. 225.
[12] *Ibid.*, p. 226.
[13] *Ibid.*, p. 232.

isting between the Vicariate Apostolic of Khartum and that of Bangui[14] and those existing between the Vicariate Apostolic of Foumban and the Prefecture Apostolic of Berbérati[15]. On the same day the Sacred Congregation announced the transfer of the district of Mirzapur from the Prefecture Apostolic of Gorakpur to the Diocese of Allahabad[16].

The request of the Brothers of Christian Instruction of St. Gabriel that they be admitted to the canonization of Blessed Louis Grignion de Montfort on an equal standing with the members of the Priests of the Society of Mary and the Daughters of Wisdom, offered the occasion for an investigation as to whether the institute of the Brothers was founded by Blessed Louis. Under date of April 25, 1947[17], the Sacred Congregation of Rites decreed that their institute was founded rather by Father Gabriel Deshayes.

By a decree of August 4, 1946, the Sacred Congregation of Rites provided for the re-assumption of the Cause of Blessed Carlo of Sezze, Franciscan lay brother, beatified January 22, 1882, by Pope Leo XIII[18].

By its decree of February 16, 1947, the same Sacred Congregation gave testimony to the proof of two miracles wrought through the intercession of Brother Benildus, a professed member of the Brothers of the Christian Schools[19]; and by its decree of November 22, 1946, it provided for the introduction of the cause of Karl M. Schilling, a Norwegian convert from Lutheranism in 1854, a priest professed in the institute of the Barnabites[20].

Through Apostolic Letters dated February 11, 1947[21], our Holy Father has made the Blessed Virgin, the Mother of Grace, popularly called "Madonnina di Castellazzo", the patroness of motorcyclists of Italy.

The outcome of sixty-three cases decided by the Sacred Roman Rota in 1946 appears in the May 1947 number of the *Acta*.[22].

[14] *Ibid.*, p. 229.
[15] *Ibid.*, p. 230.
[16] *Ibid.*, p. 230.
[17] *Ibid* , p. 240.
[18] *Ibid.*, p. 233.
[19] *Ibid.*, p. 238.
[20] *Ibid.*, p. 235.
[21] *Ibid.*, p. 221.
[22] *Ibid.*, pp. 185-198.

RECENT PONTIFICAL APPOINTMENTS IN THE *Acta Apostolicae Sedis*

DOMESTIC PRELATES OF HIS HOLINESS:

January 26, 1946: Rt. Rev. Msgrs. Michael J. Farrelly, Wenceslaus Cyril Hradecky, John Frederick Kriebs, Daniel J. Lenihan, Michael Joseph Martin, Alfred P. Meyer, Charles Joseph Miller, Francis P. Mulligan, Richard Paul Murphy, Thomas J. Rooney, and Joseph J. Zeyen, of the Archdiocese of Dubuque.

April 28, 1946: Rt. Rev. Msgr. John Eugene Grabowski, of the Diocese of Winona.

June 17, 1946: Rt. Rev. Msgrs. Joseph G. Cassidy, and Edward J. Dodwell, of of the Diocese of Savanah-Atlanta.

PRIVY CHAMBERLAINS SUPERNUMERARY TO HIS HOLINESS:

July 14, 1946: Very Rev. Joseph F. Hale, of the Diocese of Winona.

December 9, 1946: Very Rev. Leo Anthony Falger, of the Archdiocese of Dubuque.

PRIVY CHAMBERLAINS SUPERNUMERARY OF THE CAP AND SWORD:

June 17, 1946: Clarence Haverty and Hugh Spalding of the Diocese of Savanah-Atlanta.

THE SEARCH FOR POPULARITY

Sympathy, no doubt, is a valuable thing; but, like other valuable things, its value has a limit, and when that limit is exceeded it ceases to be valuable.

This is what constitutes the danger of a craving for sympathy; a danger constantly illustrated in the case of "popular men." Popularity is sympathy in a very palpable, not to say gross, form, and when one has tasted it often it is apt to spoil the nice discrimination of his mental and moral palate. . . . It is like stimulants and narcotics in general. Its use tends to merge into abuse. The victim cannot do well with it, and, as he thinks, not at all without it; and as a drunkard will sell his personal belongings to procure the liquor of his choice, so the "popular man" will barter, first his good taste, then his delicacy of feeling, then his high sense of honour, then his good nature, then his very principles and the character which grew them, for his dram of popular applause.

—Fr. Joseph Farrell, in *The Lectures of a Certain Professor* (Dublin: M. H. Gill and Son, 1890), p. 46.

Book Reviews

TESTING THE SPIRIT. By Felix D. Duffey, C.S.C. St. Louis, Mo.: B. Herder Book Co., 1947. Pp. v + 174. $2.00.

This book was written to supply the need of an unobtainable specific religious aptitude test for the mental hygiene screening of novices and other candidates for religious careers.

The book is divided into four parts or chapters. The first, "Clearing The Ground," aims to vindicate this empirical exploration for a device to select a sound mind in a sound body. "Mental Hygiene Directives for Aspirants to the Religious Life" is the caption of Part II, which is the largest part and body of the work. This consists of twenty-one leading questions and accompanying comments. The third part elaborates "Aids of Self Knowledge," mainly through the author's positive and negative methods of a Christ-centered particular examination of conscience. The last part, The "Theology of a Vocation," eliminates the attraction theory of vocations, with arguments from Canon Lahitton.

Fr. Duffey, as a novice master, takes pains to explain that his experience indicates the necessity of a testing procedure to resolve the personality enigmas among religious in various stages of development. Since available psychometric devices are not *infallible*, and furthermore since he has been informed that no such *predetermining* religious aptitude test is available, he essays to write this book to devise a specific testing scheme of his own.

In this resolution and personal effort on such a difficult problem the author deserves great commendation, although his approach and performance are quite below current psychological testing procedures. The psychological testing situation is much better than his own opinions and his references would make one believe.

In the first place no standard aptitude test is published as infallible. All such tests are advertised and sold with publicized correlations and probable error determinations.

Again this measurement problem is not a philosophical nor a psychiatric problem, but an educational and psychological business, to find probably valid, computable and proximate traits for healthy careers in religion and the priesthood. Actually two such studies have been published by the Department of Psychology at The Catholic University of America; "Personality Traits of Seminarians" by T. J. McCarthy, and "Personality Traits Among a Group of Novices in Religious Communities" by Ricarda Peters, O.S.B.

Numerous reliable personality tests (non-religious) on sociability, alienation, initiative, proficiency aims, occupational preferences, self-discipline, and emotional maturity (to mention only a few) are on the market and available to professional educators and psychologists. Although none of these are specifically religious in design or content, many of them yield personality data which religious directors yearn for and *mutatis mutandis* might use with profit in forming religious personality patterns.

Ultimately one mind (not a test) measures another and one mind guides another on the basis of objective and preferably mutually possessed data. The mind of the aspirant is potentially fit for a number of careers not necessarily lofty or complicated, but requiring a generally known measure of commcn sense and goodwill. A comprehensive probe of this aspirant's mind will reveal a distinct profile of aptitudes and preferences, even if only tentative and immature. Knowledge of these can be obtained by the examiner only by co-operation with the examinee, that is by elicitation. This is in agreement with the ecclesiastical ban on compulsory manifestation of conscience. The mind of the counsellor or novice master is traditionally set in a virtuous profile expressive of his own personality and that of his society. It is his task to integrate the results of his own and others' observations (and objective tests) for the particular novice according to the mind of the Gospels, the religious founder, the rule and constitutions of the definite religious community.

It follows that tests on the higher mental processes are not predetermining for the reason anyone taking them has enough intelligence to discover and invent evasive alternatives if he is not in rapport with his examiner and working for his own benefit or self improvement. Furthermore the usefulness of such observations and test results is often quite temporarily valuable. One can often, and especially in youth, turn over a new leaf over night, at least intentionally, by reading a good book, listening to good advice, reversing behavior. In these situations the counsellor must be not only informed but alert and benevolent.

The mental hygiene directives of Part II are a collection of stimulating and crucial questions apparently designed as instruments for testing the spirit. Of the twenty-one items about three-fourths are of a non-religious constitutional and personality nature. This is quite defensible, in so far as the author is interested in the whole aspirant, body and soul. Of interest are "No. 1, How long was the idea of vocation to the religious life in the subject's mind before he entered the postulate?" "No. 2, At present does the subject have at least a general idea of what his life as a future religious will entail?" "No. 14, Does the subject seem to become extremely nervous when he has to appear in public?"

"No. 21, Does the subject have an adequate knowledge of matters concerning the sixth and ninth commandments; preliminary to his assuming the obligations of the vow of chastity?"

Great credit is due the author for bringing out into the open such problems and this approach to their solution, heretofore largely relegated to the confessional. Estimation of how the psyche of a given novice will behave in a given physical constitution and a given religious situation in the present and in the future, seems to this reviewer a legitimate matter for the novice master to inquire about, to keep on record, and use for the benefit of all concerned.

The great limitation of this second part of the book is that this collection of valuable items is offered without any standardization of comprehensive items, subjects as to age, frequency of occurrence, gravity for prognosis, locale of occurence. Just why the items are called directives is not clear.

"Aids to Self Knowledge" takes its lead from the Master's challenge "I have given you an example," as the norm for self testing and self criticism via the particular examination in reference to "the Christocentric vocational ideal."

The fourth part makes a real contribution to the test of the spirit insofar as the presumption of the "attraction theory" is demolished and the comforting requirements of a right intention, fitness of nature and grace as evidenced in integrity of life and a sufficiency of learning for the discharge of obligations, and ordination by the bishop, are presented. The author rightly states that the subject tests his vocation in the novitiate, and further tests himself during the period of triennial vows.

In order to bring this chapter up to date, it might have been included that according to an Apostolic letter of 1931 directed to all Major Superiors, every candidate must in advance to his ordination make out his own conscientious written statement that he is informed of his obligations and is taking these steps of his choice. This of course would require a noteworthy internal spontaneity for such a vocation. From the time of St. Benedict a personal written statement *expressly* pledging obedience and stability has been exacted from his followers.

On the whole, this book of Fr. Duffey has uncovered, emphasized, and brought together several problems pertinent to the enrollment and promotion of religious careers, and has even made a professional beginning of their solution.

DOM GREGORY J. SCHRAMM, O.S.B.

CANON LAW. By the Most Reverend Archbishop Amleto Giovanni Cicognani. Second, revised edition. Authorized English version by the Rev. Joseph M. O'Hara, Ph.D., and the Rt. Rev. Msgr. Francis

J. Brennan, D.D., J.U.D. From the Latin as revised and enlarged by the Author. Westminster, Md.: The Newman Bookshop. Pp. xiv + 892. $5.00.

This volume is a reprint of the 1935 Dolphin Press edition of the well-known and highly esteemed treatise on Canon Law by the Most Reverend Apostolic Delegate to the United States. The book is divided into three parts: Part I, Introduction to the Study of Canon Law (pp. 3-127); Part II, History of the Sources of Canon Law (pp. 129-435); Part III, A Commentary of Book I of the Code of Canon Law (pp. 439-860).

Part I. After an introduction concerning pedagogico-methodic divisions of legal materials, the subject matter presents the concepts of law, justice, and equity. Following this survey are found glimpses of jurisprudence regarding the natural, eternal, and positive laws, together with a brief treatment on the law of nations; a synopsis of the *Corpus iuris civilis* and of particular bodies of law in force within the Roman Empire; concepts of Canon Law, its science and method of teaching. The author points out the reciprocal influences between Canon Law on the one side and Roman and Germanic Law on the other. The general sources of Canon Law are described, together with the sources of human-ecclesiastical law from apostolic and papal law to the institution of and administration of law by the dicasteries of the Roman Curia and the legislation of ecumenical and particular councils. Special treatment is devoted to the various types of acts of the Holy See. These legal sources are set forth with much detail, insight, and capable presentation. This part furnishes also an appreciation of ecclesiastical tradition, custom, the *stylus curiae,* and of Patristic and juristic teaching as sources of law. The material is adequately controlled by annotations in the text and footnotes, which in many places abound with citations of scholarly reference works. Part I concludes with a competent discussion concerning the relation between ecclesiastical and civil lawmaking.

Part II. This portion of the volume deals not only with the history of the sources of Canon Law, that is, with the many collections of Canon Law which appeared from ancient Christian times and through the centuries, but also with the science of Canon Law, that is, with the writers on Canon Law, down to the present time. The reader of this treatise will not fail to note that the presentation is opportunely enhanced by a background of political and ecclesiatical history. The expanse of the centuries is divided into three epochs: Epoch I, from the origins to the middle of the twelfth century; Epoch II, from the twelfth to the sixteenth century; Epoch III, from the Council of Trent to the Pian-Benedictine Code (the Code of Canon Law). As would be ex-

pected, this section of the work contains a detailed treatment of the *Corpus iuris canonici.* But the entire section is characterized by scholarly attention to detail and is copiously annotated in its footnotes with references to critical works on the multitude of subject matters with which this portion of the volume deals. The host of writers, glossators, decretists, and decretalists is handsomely treated. Names of legal writers and of their works abound with much detail in presentation. Opportune references are also found to the cognate field of civil law. This part concludes with a competent outline of the historical and legal premises upon which the codification of the Code of Canon Law was undertaken and a descriptive introduction to the Code, its authority and interpretation.

Part III. Book I of the Code of Canon Law, entitled *Normae generales,* embraces only eighty-six canons, but its provisions are indispensable to a scientific and functional knowledge of the remaining four books of the Code; without Book I the others would not be legally understandable. These eighty-six canons contain a tremendous wealth of juridical material.

The third portion of the present volume is a comprehensive treatise on Book I of the Code of Canon Law. The canons of Book I receive thorough and scientific treatment. The treatment of the canons is scientific because the doctrinal interpretation is constructed upon the historico-juridical signification of their terminology (cf. canons 6, 18, and 19). The titles and canons are introduced by an exposition of the juridical concepts of the respective subject matters. Copious references and quotations are drawn into the discussion from decretal legislation, including the rules of law, and from Roman Law. The functional character of the canons of Book I in relation to the legislative provisions in other parts of the Code is aptly demonstrated by abundant references to canons of the other books of the Code. Occasionally opportune reference is made to conditions and regulations in the United States. Pronouncements of the Holy See since the promulgation of the Code of Canon Law are employed in the canonical commentary.

It is to be hoped that this scholarly work will continue to be duly appreciated in elementary as well as advanced studies in Canon Law.

J. SCHMIDT

THOMAS EDWARD SHIELDS. By Justine Ward. New York: Charles Scribners' Sons, 1947. Pp. xv + 309. $3.50.

In reading this book one gets the impression that the author, Mrs. Justine Ward, is paying a debt which she felt she owed to the memory

and the work of a great man. There is, too, the suggestion of a protest against the oblivion into which the name and the deeds of Thomas Edward Shields have been allowed to pass. That not only Mrs. Ward but every Catholic educator as well owes a tribute of remembrance and respect to the memory of Dr. Shields, all who are acquainted with his accomplishments will acknowledge. The author who had already made a significant contribution to Catholic education with the Ward Method of teaching plain chant now places all of us under another obligation of gratitude to her by fulfilling so ably our duty to honor the name of Thomas Edward Shields.

Perhaps she was too close to her subject and still remembers too vividly the controversies which were aroused by his innovations in the field of Catholic education, to write a coldly objective appraisal of his methods and his work. But any defects that may have arisen from her subjective approach are more than compensated for by the warmth of her treatment and the sympathy and understanding which are evident throughout the book. Moreover, by using the device of every good biographer, namely by letting her subject speak for himself, she has given us in a clear view a picture of the man, his deeply religious convictions, his great ability as a scientist and an educator, his burning missionary zeal for the cause of Catholic education, his unconquerable spirit, and his magnificent accomplishments.

Those accomplishments stand today as his greatest monument: the Department of Education of The Catholic University of America, the Summer Sessions for Sisters, the *Catholic Educational Review*, The Catholic Sisters' College, his textbooks and other publications, and, what seems to this reviewer to be his outstanding achievement, the professional development of our Catholic teachers. With truth indeed could Monsignor McCormick write in his admirable Introduction to the book: "None of those who came after him has aimed as high or built his method on as firm a scientific or psychological foundation; none has so successfully drawn upon the teaching of the Divine Master for material as well as method of teaching nor sought to adopt the principles discernible in the organic teaching of the Church." In twenty years Doctor Shields literally spent himself in the sacred cause to which he had dedicated his life.

Monsignor E. A. Pace, who is not given enough credit in this book, said in his eulogy at the funeral of his co-worker: "The work which he began must be continued." Mrs. Ward by this biography has done much to insure that continuance. Her book should be compulsory reading for every teacher in our Catholic schools.

M. J. Mc Keough, O. Praem.

ST. JOHN OF THE CROSS. DOCTOR OF DIVINE LOVE AND CONTEMPLATION. By Fr. Gabriel of St. Mary Magdalen, O.C.D. Westminster, Md.: The Newman Bookshop, 1946. Pp. xvi + 202. $3.25.

The Newman Bookshop has rendered a good service to the cause of mystical studies in this country with the publication of this English version by a Benedictine of Stanbrook Abbey of Fr. Gabriel's "conferences" or lectures on the doctrine of St. John of the Cross. This book comprises two distinct but correlated works by the same author. The first: *St. John of the Cross. Doctor of Divine Love,* appears here in its second English edition; the other work: *Acquired Contemplation,* appears for the first time in English. Fr. Gabriel is professor of ascetical and mystical theology at the Teresianum in Rome. He is a recognized authority on the doctrine of St. John of the Cross and of St. Teresa and an authoritative witness of the traditional mystical teaching of the Discalced Carmelites. This publication comes at a very opportune time to undo, as we hope, much of the damage caused by recent works which have obscured the teaching of the Mystic Doctor by trying more or less violently to fit his doctrine into a particular theory of the unity of the spiritual life. The cause of all dissension, the distinction between acquired and infused contemplation, receives a masterful and comprehensive treatment in the second part of this volume. It appears that such authors as Arintero, Saudreau, and R. Garrigou-Lagrange have missed an important point of the doctrine of St. John of the Cross, a point the author brings out most clearly. The tone of the book is rather conciliatory and shows how "the entire modern Thomist school" may accept his conclusions, "without surrendering any of its fundamental positions." The doctrine of acquired contemplation, as explained by the author, "forms part of the precious spiritual heritage left to Holy Church by St. John of the Cross. Its whole substance comes directly from him; the Carmelite theologians did nothing more than develop it and call it by a characteristic name; a name that need not necessarily be forced upon us, but which can easily be justified." We regard this book as a valuable key to the understanding of the doctrine of St. John of the Cross on divine love and contemplation.

PASCAL P. PARENTE

MISSION INTENTION

"Zeal for the Missions among Educated Christians" is the Mission Intention for the Month of October, 1947.